

TWO SERMONS,
OF
Jonahs Punishment,

Preached by Master
Henric Smith,

And published by a more perfect
Copie then heretofore.



LONDON
Printed by S. S. for Cutbert
Burby. 1602.



THE FIRST SERMON OF
the punishment of
Jonah.

Jonah. I. 4, 5, 6.

4 But the Lord sent out a great wind into the Sea, and there was a mightie tempest in the Sea, so that the ship was like to be broken.

5 Then the Mariners were afraid, and cried euerie man vnto his God, and cast the Waves that were in the ship into the Sea, to lighten it of them, but Jonah was gone downe into the sides of the ship, and laid downe, and was fast asleepe.

6 So the shipmaster came to him, and said vnto him, What meanest thou, O sleeper? Arise, and call vpon thy God, if so bee that God will thinke vpon vs, that we perish not.



He sinne is past, but punishment is to come: For after disobedience followeth wrath, the heauie companion of wickednesse. For although wee loue not sinne, yett he will be alwayes where wickednesse is, yea also full of strength like a Lion, which will not be tamed.

He that made the winds, commanded them, and they obey his voice, the winds and the waters obey him, but man will not obey him. Hee saith not that a wind arose, but saith, The Lord sent a great wind. Therefore we see the cause of this tempest, and so of *Jonahs* punishment. The iust iudge of the whole world may not suffer sinne unpunished,

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Psal 107
25. 10 31

Iob. I.
21.

Iob. 2. 9.

nished, therefore hee sends, the Lord sent out a mightie wind. Then it was not by chance, nor yet by witchcraft: for the mariners (notwithstanding they were infidels) were not so grosse as to ascribe it to any such cause, but rather thought it to be sent from some reuenging power, being prouoked to indignation by some particular person among them, that had committed some hainous fact; else why did they cast lots to know him and find him out that had sinned, and whose sinnes did procure this tempest to bee sent? Though this wind had almost drowned *Ionah*, yet he said, The Lord sent it; so the Lord sendeth wind to bring ships to land in safetie, and the same Lord sendeth wind to drowne, and breake, & sincke other ships. Therefore *Iob* said when hee was bereft of all his substance at once, and left as poore as might be, that the Lord had taken them from him, who had first given all to him, adding also thanksgiving euen for the persecuting hand of God, which did so molest him. If some had so much losse by tempest as *Iob*, and such daungers as *Ionah*; they would surely say with *Iob*, *Blessed bee the name of the Lord for it*: But mo (it is to bee feared) would say with *Iobs* wife, Curse God and die.

And there was a great tempest in the Sea.

First, God spake gently to him, *Arise, Ionah, go to Ninive*: then hee would not goe: but seeing words would not serue, the Lord would take another way, and trie whether that could make him obedient to his voice. So the Lord caused a mightie tempest to arise in the Sea, like the messengers that were sent to compell folkes to come to the banquet, that seeing the commaundement could not, the tempest might beare rule. For vnlesse it be an imperious crosse, we will not yeeld; so headstrong is sinne.

Therefore it is said, that God sent out a great wind, so that there was a mightie tempest, that sinne might haue the foyle, and God the victorie.

Hee that sayles to Tarishsh, or whither hee is forbidden

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den to goe, would haue as good wind as he that sayes to Niniue, or whither he is commaunded to goe. But hee that doth one thing for another, shall receiue onething for another, as *Achab* did, who hoped according to the saying of foure hundred falsse Prophets, to goe vp & prosper, but he went vp & perished, as surely as *Ionah* thoght to ariue at Tarshish, so surely the Spaniards thought to ariue in England: but as *Ionahs* companie wondred at this tempest, so at these Spaniards destruction, their fellows at home wondered, yea were astonied, how their inuincible power could be destroyed, But God is strong enough for them that kicke against him, and disdaineth to be crossed of dust and Ashes.

And there was a great tempesti in the Sea.

The ship went on roundly for a time, the Prophet sleeping, the Mariners sporting, their sayles flaunting, the waters calming, the winds guiding, so merily sinne goes on before the tempest comes. The Wind blowes not yet, therefore goe on yet a litle, and yet a litle more, but suddenly the tempest rushes vp on the before they be aware of it, and tumbles them vp and downe, and suddenly all is like to be vndone. Hee came to the hauen, and paid the fare, and entred the ship, and hoist vp sayles, and went on forward, and all to flie from God, but now it appeares he fled not from him, but to him. Therefore *Dauid* saith, If I take the mornings wings and flie aloft, loe, thou art there. If I goe into the nethermost depth, thy hand will find me out: therefore whither shall I flie from thee? So that when we thinke that we flie from God, in running out of one place into another, wee doe but runne from one hand to the other, for there is no place where Gods hand is not, and whither soeuer a rebellious sinner doth runne, the hand of God will meete with him to crosse him, and hinder his hoped for good successe, although he securely prophecieth neuer so much good vnto himselfe in his journey. What had hee offended the winds, or the wa-

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ters, that they bare him such enmitie? The winds and the waters, and all Gods creatures are to take Gods part against *Ionah*, or any rebellious sinner: for though God in the beginning gaue power to man ouer all his creatures to rule them, yet when man sinneth, GOD giueth power and strength to his creatures to rule & bridle man. Therefore hee that euen now was Lord ouer the waters, now the waters are Lord ouer him.

But if *Ionah* had thought that God would haue brought things to passe, he durst not haue bene so bold in this enterprise. Therefore wee may see that sinne hath no eyes when it is on going. Iust (saith the foole) is faire weather, yett while he goeth to the stockes.

So that the ship was like to be broken.

We haue heard of the cause and greatneise of this tempest; the effect follow, whereby the greatnesse of it is the better exprest. First in the ship, then in the mariners.

The ship was like to be broken.

The ship was faire and goodly, so strong that it might haue encountered with instruments of warre, and so sure made, that it might haue endured great tempests, and made many voyages. Yet now with one tempest, and at one voyage, it was so deformed, so weakened, in such a taking, that it was like to be shundered in pieces: and all because *Ionah* was in it. Such strife is alwayes betwixt Gods wrath, and mans disobedience. When Gods word wil not turne vs, Gods winds, and other instruments of his wrath must threaten to ouerturne vs.

Then the Mariners were afraid and cried euerie man to his God, and cast the wares out that were in the Ship, to lighten it thereof.

The effects of this tempest in the Mariners were two. First, they were afraid, then vied meanes to appease the tempest, and saue themselves.

Then the Mariners were afraid.

Mariners liuing in the Sea, almost as fishes, hauing the waters

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waters as their necessarieſt element, are commonly men voide of feare, venturous, and contempters of danger. Yet now ſeeing the tempeſt ſo vehement on a ſudden, that their goodly and tall ſhip was toſt almoſt to a cocke-bote, and crackt ſo, that it was like to be torne all to pieces, and thereby were fully perſwaded it was no common or ordinarie ſtorme, but a reuenging tempeſt, for ſome extraordinary cauſe, ſent out vpon them by ſome great power prouoked; now they are afraid, they tremble for feare, like women which ſhrike at euerie ſtirre in the whirrie, and like little children when they are frighted, leſt their ſhip breake, or leake, and ſo ſinke, & they loſe their goods, their ſhip, their liues and all.

Now theſe nought-tearing fellowes, theſe high-ſtomacked men, which deſied daunger, are brought downe by danger, feare and quake like a young ſouldier which ſtartet at the ſound of a gun.

And cried euery man vnto his God, and caſt forth their wares into the Sea, &c.

The meanes which the mariners uſe to ſaue themſelues, are diuers. Firſt, they crie to their gods, then when that appeared not the tempeſt, they caſt out their wares. *They prayed.* This is then a manifeſt ſigne, that the heathen acknowledge there is a diuine power, ſeeing and governing the whole world: for they would not haue prayed at all, but that they were conuincd, there was a God, who beheld the affaires of men, and could in extreameſt danger deliuer whome hee would. Nature conuincd them, the workes of God made them to acknowledge it. For in man though the Lampes be waſted ſince *Adam* conſulted with the Diuell to be a God, yet there is ſome little light left, which dwells in darkneſſe like a ſpatke hid in the aſhes, whereby the ſtately and moſt glorious frame of the world, with all the wonderfull varietie of the ſingular effects of all the excellent creatures therein conſidered, man cannot but acknowledge there

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is a God. Yea his mightie power the blinded Gentiles saw so expressely in all the creatures, that they imagined it to be impossible for one God to worke them all: therefore they thought that there were diuers Gods, as there were diuers seasons, diuers nations, diuers trades, diuers languages, diuers and sundrie kinds of all things: and so diuers nations worshipped diuers Gods. When the wicked see that all their inuentions will not bring their enterprises to passe according to their mind, but they are in extremitie and like to bee cast away for want of succour, then they flie vnto God, being driuen by compulsion as a beare vnto a stake, and they crouch and kneele, & make great shewes outwardly, of humiliation and pietie, all in hope of helpe from God, and as it were thinking to deceiue him by their hypocrisie.

Euerie one vnto his God.

This sheweth, that they were of diuers nations, for among the Gentiles euerie nation had a seuerall God to worship. *Chamos* was the God of the Moabites, and *Beelzebub* the God of the Ekronites, *Dagō* the God of the Philistines, and the Ephesians worshipped *Diana*. In our necessitie we flie euerie one vnto his God: that is, in the time of necessitie euerie one doth flie for helpe and ease vnto that which most feedeth his owne humour, or best pleaseth him, that wherein he repositeth most confidence, perswading themselves of sufficient reliefe from that: some runne to their coffers, thinking that there it is that is able to procure ease from any troubles: other some runne to their delights and wanton sports, supposing that there is no trouble so great, but they will cause them to forget it: some to their glorious attires and costly iewels, imagining they will now as well reioyce their hearts, remedying their griefe, as at other times they haue delighted others eyes, pleasing their sight: some to their daintie meates, & some to their soft beds, and easie standings, hoping by those to feele reliefe. In sickness we crie, Come, Phisicke, helpe

1. Sam. 5

5.

Act. 19

35.

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helpe me: in heauinesse wee call, Come, musike, cheare me: in warre, we sound, Come, souldiers, succour me: in quarrels we say, Come, Law, defend me: euermore leauing the Creator, which is all goodnesse, and powerfull in himselfe, running to the creatures, which haue no goodnesse nor power, saue that they receiue from him: neither by their goodnesse, can doe vs good, but by his bleisings.

And cried euerie man vnto his God.

They did well in that they prayed, but they praied not well; for they praied euerie man vnto his God: that is, vnto fained gods, gods in name, but not in nature, and gods they were that could not helpe so much as themselves.

Euerie one to his God.

Euerie of these mariners did now in their extremitie call vpon his God, euerie one vpon that God, which he thought most highly of, and whome he had in his prospectie reposed most confidence in. Now while none could helpe but one, they cried to many, and by this meanes while they sought to lay the tempest, they stirred it more: for their prayers being idolatrous, were so wicked, that the Lord had vtterly destroyed them, if his mercie had not beene wonderfull ouer all his workes. They prayed much like the Papists, which in extremitie cry out, some to one Saint, some to another, some to saints of this place, others to Saints of that place, thinking as these Mariners did, if one will not helpe, another will.

They cried, &c.

They prayed, and their prayers did beate the skie, though they could not lay the tempest. They were not as many of vs bee when we pray vnto God, without a sence of their danger, or without great desire to obtaine their requests. What an hypocrisie is this that is common among vs, to haue vehement speeches, and loud cries, and long prayers, without liuely affection within?

They cried.

Here is a distinction of crying to bee obserued: The
righteous

Psal. 144
15.

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righteous cry, and as well when they are in prosperitie, as when they be in calamitie, though many nothing so fervently: but the vngodly then onely, when the hand of God is vpon them, and the also like Beares without their prey, alwaies much doubting, sometimes despairing of helpe although they cry for it. And therefore blessed is he that hath the Lord for his God: and let them know that cry without faith, without confidence in God, they doe but cry in vaine. Let not the wauering minded mā think to receyue any good of the Lord.

And cast the wares that were in the ship into the sea.

Here is the second meanes which they vsed to helpe themselves. Now the mariners are content to cast their wares into the sea, in hope of some furtherance to saue their liues thereby: for though many will venter their liues for riches, yet they rather part with all their riches, then with their liues. But they cast them out to appeale the tempest, or lighten their ship: but it was sin that procured danger; and being cast away, would haue saued all: which being retayned, the tempest abating not, the ship is nothing the safer, though it be lighter. If I regard wickednesse in my heart, saith *Dauid*, the Lord will not heare me. And *Paul* saith, Though I cast my life into the fire, if I haue no charity, it I retaine malice in my heart, it profiteth me nothing: if I cast not away sinne, I cast away all. Some will giue to the poore, and yet vse extortion and vsurie to get money by: but God saith to such, that if they regard wickednesse in their hearts, it profiteth nothing, though they part with all that they haue, and bestowe it vpon neuer so good actions, they doe but as the mariners did, cast all away, their desire nothing satisfied: for though they thinke themselves beneficiall to the poore thereby, and hope for a reward therefore, yet God will accept of them but as hypocrites, hee will none of their oblations, hee abhorreth their very prayers, *Pro. 15* 8. vntill they haue humbled themselves, and reformed their owne hearts

before

Iam. 2. 7.

Psal. 66.
18.

I. Co. 13.

3.
Cast away
sin, or thou
wilt cast away
all.

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before him from such vncleanneſſe.

They caſt out the wares into the ſea.

They would faine haue laid the tempeſt, that thus readily loſe the wares, & caſt out their very tackling into the ſea: but the ſea will not be ſatisfied, the waters muſt waſh the ſinner, or there is no ſafety, nay the danger is greater, the ſea continually more and more troubleſome, vexing the. But *Ionah* was no ſooner caſt into the ſea, but all was quiet, the winds are calme, & the ſea ceaſeth from her raging. O that iuſtice were executed, & he that troubleth the ſhip were in the ſea! He that troubleth, not he that againſt all reaſon is thought to trouble: then ſhould all be laſe, yea per aduenture *Ionah* too.

And they caſt the wares that were in the ſhip into the ſea.

Obſerue here that oftentimes many are puniſhed for one mans ſin, as all the hoſt of *Iſrael* were puniſhed for the ſin of *Achan*, and here all the mariners and owners of ſhip or wares for *Ionahs* ſin, &c. to the end that men may learne thereby to admoniſh one another when they ſee the doe amiſſe, with loue, & not to ſay with *Caine*, Am I the keeper of my brother? for hee that is not carefull to keepe his brother from ſinne, is not carefull to keepe himſelfe eyther from ſin or from ſorrow: therefore let vs take heed that a wicked one be not found amongſt vs vnadmoniſhed. I would there were not many worſe then *Ionah* among vs. Will you know what I thinke of you? I thinke you are worſe then Infidels, Turks or Pagans, that in this wonderfull yeere of wonderfull mercies, are not thankfull, belecue not in God, truſt not in him, gloriſie not his name: but like *Pharaohs* ſorcerers, who ſeeing the great workes of God which *Moses* wrought paſſing their ſkill, confeſſed, ſaying, Surely this is the finger of God: for you confeſſe it is the great worke of God (as muſt needs) but where are the fruits it hath brought forth in you? The Captaine ſaith, I haue done nothing: the ſouldier ſaith, I ſtirred not: but the Lord ſent out a mighty tempeſt vpon them, and after that they eſcaped our hands, the Lord

Ionah. I.

II, 15.

Iof. 7. 5,

12.

Many puniſhed for ones ſinne, therefore ſuffer ſin in none.

Exod. 8.

19.

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Mans extre-
mitie Gods
oportunitie.

Innecessitie,
first pray,
then vse law
full meanes.

stretched out his mighty arme against them, and Pharaoh is drowned in the sea, so that he neuer attained the land of promise which hee gaped for, and made full account to possesse. Further, herein wee may note, that extremitie is Gods oportunitie: for when the wind had almost ouerturned all, & the waters had almost drowned all, and destruction had almost deuoured all, then, & not afore, was Gods oportunitie to set forth his glorie. First, they vsed prayer vnto the diuine powers for assistance: then they vsed such ordinary meanes as they knewe best in such a time, by casting out their wares to lighte the ship of them, which order is necessary to be vsed of al Christians in their necessitie: First, to seek for aid & assistance at the hands of God, & then to vse all such good meanes to helpe themselves, as God shal enable the to, trusting that of his goodnes hee will blisse their endeouours, or else may they goe ouer al the world to seeke helpe & haue none, for there is no other way. God indeed is the last refuge, but he is also the first refuge which is to be sought vnto: for he wil haue vs to acknowledge that man liueth not by bread onely, & a horse is but a vaine thing to saue a man, & except the Lord keepe the city, the watchman waketh but in vaine, no meanes can help without his blessing. But then he wil not haue vs carelesse & negligent to vse lawfull meanes: for he neuer or very seldome worketh without meanes, whē the means may be vsed by vs. Danger then we haue seene made thē to feare, but feare astonished them not, but gathered their wits together, for they vsed meanes with wisdom to saue thēselues. But when the Lord sendeth calamitie vpon many of the vngodly, they haue so guilty a conscience, that whilst they feelee the great hand of God, they are euen distraught of their wits, & made as it were sencelesse, that they know not what they do: yea when trouble comes, it makes them like a headlesse Bee, which buzzeth about she knowes not whither, or like the Swallow, which by cōpulsion of the wind, flieth backward and

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and forward till it fall into the sea: or like *Caine*, whose head was fraught with feares, so that hee knew not whither to goe, doubting to be slaine of euery one whom hee saw. But whatsoeuer befallerth the child of God, hee hath euer matter of consolation, & some moderation of mind to beare it withall, expecting a ioyfull issue of all. Therefore blessed is he that hath the Lord for his God.

Gene. 4.

But Ionah was gone downe into the sides of the ship and laid downe, and was fast asleepe.

They prayed vnto their gods, & their gods were now deafe while they were tossed, and *Ionah* is gone to sleepe when he should haue bene better occupied. We come hither to heare the word, & here we fall asleepe, but it were far better we were away: for we sleepe when wee should heare, and so we sleeping, sin, and sleepe in sin: therefore let them now giue care that are asleepe, for we are come to *Ionahs* sleeping, not that he would sleepe with him, but by his sleeping to be warned of our securitie, & we shall see him waked, that we may learne to wake with him. *Ionahs* fast sleeping is noted, to declare the occasion of the ship-masters speech to *Ionah*: but chiefly to note the dead securitie of *Ionah* in his sin, for as much as though the mariners cried for feare, and cast out their goods, nay the very senceles ship seemed to feele the anger of God, and to cry to *Ionah* by rouling and cracking, yet *Ionah* was not once moued thereat, but lay still fast asleepe. So by *Ionah* his sleeping we see the nature of all the sonnes of *Adam*, when they listen to the Serpēt, they are like changelings, they are cast into a dead sleepe: for when they forget God and his word, and bid conscience adiew, they sleepe in sinne, and that to death, like one sicke of the Lethargie.

Ionah signifieth a Dove: *Ionah* therefore was now indeed *Ionah*: I meane, like the dove which *Noah* sent forth of the Arke: for as the dove being gone out of the Arke, could find no rest for the sole of her foote, till shee retur-

ned

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ned into the Arke againe: so when *Jonah* rose vp from the presence of the Lord, he could find no rest for his mind, neither by Sea nor land, vntill hee returned againe vnto the Lord. For the caule of *Jonahs* going downe to sleepe was, it seemeth, to ease his mind, for it was disquieted, he felt it grieuouly troubled, the conscience of his sinne tormented it. Therefore now, O that *Jonah* could sleepe till the tempest were past; but it will not be, for the tempest is sent purposely to waken him.

And he was fast asleepe.

*Jonah sleeps
while al else
stirre.*

See how little *Jonah* is ashamed of his sinne: all the world smarted for it, and yet he sleeps: as if hee should say, Neither the winds blowing, nor the waters roaring, nor the ships reeling, nor the wares casting, nor the Mariners crying, with all the stirre, could moue him, waken him from his sleepe, or raise him from his sin. Now *Jonah* might say, I was asleepe, and all might haue perished for me, if one God had not helped more then all the rest; for *Jonah* slept, but God waked, and called to the winds and the waters, saying, Tosse him, but you shall not drowne him; feare him, but you shall not kill him; whip him, and when you haue whipt him, send him to mee, that I may send him to Niniue. *Jonah* was fast asleepe, when the winds ouer him were blowing, the waters vnder him tossing the ship about him reeling, the Mariners by him crying, the wares in ouerboord casting. In all their stirre *Jonah* felt nothing, but slept, as if there were no stirring. Yet we goe farre beyond *Jonah* in securitie, for the Lord causeth the tempest to blow downe houses beside vs, the heauens to thunder ouer vs, the earth quake vnder vs, the water to ouerflow the land about vs, the fire to consume all that wee haue before vs, the ayre with cold readie to kil vs, and all things in an vpror round about against vs, thereby alwayes crossing vs one way or other, and all to put vs in mind of our dutie, the neglect whereof is the cause of all these troubles which the Lord doth send vs:
but

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but we sleepe more deadly then *Ionah* in our negligence, voyd offeeling, because we consider not what wee haue done, we looke not backe on our sinne: yet euerie crosse should cause vs to examine our selues thoroughly, and leaue no sinne vviewed, that wee might liuely feele our wickednesse, and so duely repent it, and soone find release of our miseries: therefore if wee sleepe still, and will not be wakened, God will deale more roughly with vs then he did with *Ionah*, for the Lord caused a Whale to swallow him, and after ward to cast him vp againe, but we shall be swallowed of that Serpent which neuer restoreth againe.

He should haue beene their teacher, if he had not bin asleepe, he should haue taught them to pray aright, if he had had any good feeling in him. But all this while wee read not that *Ionah* once condemned his thoughts, nor so much as once said to himselfe, *Ionah*, take heed what thou doest, thou knowest how God may handle thee vpon the waters; though thou sleepe, hee can ouertake thee, though thou hide thy selfe, he wil find thee out, though thou giue thy selfe to sleepe, hee shall giue thee no rest, and awake thee to thy greater woe. How should we bee strong, if a Prophet, and such a Prophet as was the figure of Christ, could not withstand this one temptation, but suffer himselfe to be led away so farre, that when he should runne, he lay still, and when he should crie, hee held his peace, and when he should zealously bestirre himselfe, he is fast asleepe?

In *Ionah* his sleeping, we obserue two things: The first is, that when we thinke our selues most at rest, then wee are in greatest danger: when shipwracke is most likely, then *Ionah* is asleepe, when *Herod* is vaunting, then he is stricken: when *Nabuchadnezzar* is in his greatest pride, then he is turned out; when *Balthazar* is banquetting, the hand writ his condemnation; when the richman saith vn- to his soule, Thou hast enough, then his soule is taken from

In *Ionahs* sleeping two things.
1. Most secure in greatest danger.

Act. 12.

21.22.

Dan. 4.

27.30.

Dan. 5.4

5.

Luke. 12

19.20.

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Judg. 16.

25.30.

Suddenly
destroyed.

1. Sin pleases
fast whiles
it is in doing.

2. Kings.

5.27.

30.

Gehezais
forbete.

Ge. 9. 21

Noahs wine,
Davids adultery.

2. Sam.

11.4.

Pro. 10.

24.33.

from him; when the Philistines are sporting, the the rooffe is falling; so destruction ouertaketh sinners when they least thinke of it, like a Leopard which is taken while he sleepeeth, or a bird when she singeth; therefore suspect thy pleasures like a bait.

The second note is the nature of sin, which is here expressed (while it is a doing) to be not bitter, but sweet, not painefull, but pleasant, like a harlot which sheweth nothing but her brauery and beauty. *Adam* swallowed the forbidden fruite with pleasure, *Gehezie* lyed for gold with gladnes, *Noah* dranke his wine with mirth, *David* committed whoredome with delight: so sinners go on merrily, till wrath ouertakes the at vnwares, like the foole, I will sit a little longer, & fold my hands together a little, yet a little and a little longer, till pouertie come as an armed mā, and Gods iudgements as the whirle-wind suddenly, vnrresistably: the though thou hast gotten gold with *Gehezie*, or honours with *Haman*, or *Naboths* vineyard with *Ahab*, or all the delights of the world, if thou haue not an assurance of thine owne saluation, if sin be still pleasant, if it be not bitter in thy belly, though it be sweet in thy mouth, deceyue not thy selfe, beleue God, thy hope is but doubting, thy strongest confidence but a vaine trust.

Then the ship-master came vnto him, and said, What meanest thou, O sleeper? arise and call vpon thy God.

Here *Ionah* is taken napping: sin hath brought him asleep, & now the ship-master wakens him. The mariners may doe him more good the the tempest. Whom sinne should waken, perill cannot waken: the windes are not lowd enough, nor the waters rough enough, therefore the ship-master must waken him, else all shall be indangered. If the windes will not waken him, let the waues waken him: if the waters will not waken him, let the mariners waken him: if he will not bee wakened, let him perish in his sleep, and dye in his sinne.

Now

A Prophet
awakened by
a Pagan.

Of Ionahs Punishment.

Now marke who is asleepe, and who wakens him, *Ionah* is asleepe, and the Mariners waken him, an Israelite, an Infidel: what a thing is this, that he which is the sonne of *Abraham*, who is wiser then a thousand Mariners, is now wakened and told his dutie by a Mariner? This is a shame for *Ionah*, that hee which had taught Princes, should now be taught his dutie by mariners? he that long hath and should still wake others, needes oftentimes to be wakened by others, & he that should reprove sinners, is often reproved of sinners. And thus the Lord sometimes shameth his seruants, and doth vexe them with a foolish nation, as he reproved *Abraham* by *Amalech*, and *Balaam* by an Asse.

Now wee might aske *Ionah*, saying, Why didst thou write that thou fledst from God, or that when thou hadst most neede to pray, thou didst sleepe? If thou hadst not thus layed open thine owne shame, thou mightest haue beene reckoned as one of the best Prophets: therefore why didst thou so? *Ionah* did it to this end, that in him wee may see the reward of disobedience: for as *Paul* saith, Whatsoeuer is written, is written for our instruction: and *Ionah* would neuer haue written it, had it not bene for our sakes. If hee haue done thus much for vs, which way shall we require him? That which he would haue vs to doe for him, is this, to be warned by him, to suppress all euill motions, not suffering them to take effect as he did.

What meanest thou, O sleeper? arise.

As if they should say, O retchlesse, altogether carelesse, quite sencelesse man, art thou dead, that thou wakest not, or benumnd, that thou feelest not, or deafe, that thou hearest nothing, or carest thou not whether thou liue or die? Haue not the winds nor waters raging, nor our loud cries so long thundring wakened thee? Canst thou sleepe in all this stirre? Doe not our troubles, nor labours, nor losses, nor the common daunger moue thee? What meanest thou? Why doest thou not come and labour

So God oft
shames
his seruants.

Gen. 20

9.

Num. 22

28.

The first Sermon

hour with vs in this dangerous time? Is this a time to sleepe in, when we are all in perill of our liues? Shall we crie, and thou hold thy peace? Shall wee labour, and thou rest? Shall we cast away all our goods, and thou lie slee- ping, caring for nothing? This is no time to sleepe, it is a time to pray vnto thy God for his assistance, and to vse the meanes that may saue our liues: vp, arise, helpe what thou canst, *Jonah* hearing this, did not snap like some cur- riish Dogs, & bite him that wakened him: neither did he, as in publike dangers most are wont, sit still, deuising with himselfe, to thife for himselfe, neglecting others, but he a- riseth, he thanked him that waked him.

Many of you come to heare the word, and here you fall asleepe when you haue most need to be waking, but I am glad I haue now gotten a text to waken you, for now I canot reade my text but I must say, What meantst thou, O sleeper? Arise. But I pray you, haue not I wake- ned you, & yet you sleep againe? If you marke not what is said vnto you, you are asleepe, though your eyes bee o- pen: but if you were as wise as *Jonah*, you would not sleep here in the sight of all the people, but would rather get you to sleep in some corner, for *Jonah* went vnder the hat- ches to sleepe, and would not sleepe in the sight of the Mariners. If you were as wise as *Jonah*, you would thanke him that wakened you, as no doubt *Jonah* did. *Salomon* saith, that hee which reprocueth, shall haue more fa- uour of a wiseman then hee which flattereth. The Lord Iesus saith, Woe be vnto that seruant, that when his ma- ster cometh he shall find sleeping: canst thou not watch one houre, saith hee to *Peter*? Can you not wake while I speake to you? You would all bee found in the Church when the Lord cometh, but you would not bee found sleeping in the Church. You are watched (I see you not below) and none of you can steale a nap and not be espie- ed, but when your eyes bee most shut, and see least, then most eyes be vpon you, and I can as well stand in the pul-

Against
sleepers.

Prov. 28

23.

Luk. 12.

37. 45.

46.

Mat. 14.

37.

Of Ionahs Punishment.

pit vnscene, as you can sit & sleepe there & not bee espi-
ed, I maruaile how you can sleepe, hauing so many eyes
looking on you, so many clamours in your eares, & God
himselie speaking vnto you! Shall I continue iogging till
you be wakened? How long shal I preach afore I can con-
uert the vsurer, the extortioner, the drunkard, or the blas-
phemer, seeing I speake thus long, & cannot conuert you
from your sleeping? What would you doe if I read some
Homilies vnto you, whereas you cannot wake while I
preach vnto you, & speake against you? If you should see
a traytor sleepe on the hurdle, or if you should see men
sleepe with meate in their monthes, would you not mar-
ue? Yet euē so do you, while I denounce the great iudge-
ments of God against you, and while I am feeding some
of you, you fall asleepe, & so I preach in vaine. There is a
countrie whereof it is said, that it is night with them, whē
it is day with vs. I thinke that countrie bee here, for how
many are heere that haue lost their eyes and their eares
since they came hither? If all of you were, as many of you
be (I meane asleepe) the strangers which come hither to
heare, would thinke that you were all dead, and that I
preached your funerall Sermon: therefore for shame leaue
your sleeping. What meanest thou, O sleeper? Arise,
sleepe no more, and I will waken you no more.

Arise, & cal vpon thy God, if so be he wil think vpon vs, &c.

This is another means which they vse, *Ionah* being wake-
ned, to appease the tempest, now that they see they canot
thetelues allay the winds, nor assuage the waters, they de-
sire, they exhort *Ionah*, to trie what he can doe by calling
vpon his God. *Arise, call vpon thy God, &c.*

After that the shipmaster had wakened *Ionah*, he bids
him call vpon his God, as if hee had said, Watch and
pray: he speaks like a Saint, yet he is an Infidell: he said
not, Call vpon our gods: but, Cal vpon thy God. The ship-
master would not cal vpon his God: but (saith he) Cal vp-
on thy God, & it may be he wil help vs: but if he had said,

The first Sermon

Call vpon our God, when he said, Cal vpon thy God, and if he had said, He will helpe vs, when he said, If so he wil helpe vs, then he had shewed some spark of faith. Because he wanted helpe & comfort, he bids him arise, and because he was fearefull, he bids him pray. It may be (saith he) he will thinke vpon vs, that we perish not. As if he had said, *Ionah*, we know that thou hast a God as well as wee, and therefore we say, Call vpon thy God, for now euerie god is to be tried, therefore if euer thou didst pray in thy life, fall to it now. Thus Sathan leades men a blind way with zeale, in hope of some reliefe being in trouble. They called vpon them for helpe, which were neither willing to assisist them, nor able to heare them, and when they perceived by wofull experience, that there was no kind of succour to be had that way, they flie to God, and then Sathan laboureth to vndermine that confidence & expectation of helpe, and to place in stead thereof doubtfullnesse and infidelitie. Thus Sathan will bee sure to lose nothing by his bargain any way. *Ionah* (say they) call vpon thy God, for if he cannot helpe vs, we are all vndone and lost, for we haue called vpon all our gods, we haue laboured hard to amend our state, we haue cast away our goods to lighten the ship, but all in vaine, for wee are no whit the better, like the woman which had spent all her substance about Phisicke, yet all could not helpe her till Christ came. So the Papistes while they are well, they pray, not euerie Saint and Angell for succour against the trouble some times, but in extremitie, or at the point of death none of them can helpe, so that then they are faine to flie vnto God or bee destitute, as like Idolaters as one flie is like another: they are like the heathen, which worshipping *Iuno*, *Venus*, *Neptune*, *Pallas*, *Iupiter*, and the rest, some hold on the one, and some on the other. Some say, If *Iohn* bee with mee, I care not for all the pettie gods, because I hold him chiefe: so another saith, If Saint *Gabriel* bee with me, I care not for the rest: and some raise

Luk. 8.
43.

Of Ionahs Punishment.

raise great disputation, whether this Saint or that Saint, this Angell or that Angell be better: whether our Lady of Bullen, or our Lady of Rome be surest: whether Saint *James* of Callis, or Saint *James* of Compostella be strongest: and so like beggers which run from doore to doore, they run from one Saint to another. If one god will not helpe, another will, thinke these, as though the gods were contrarie one to another, and where the one bids, the other forbids. So some thought that *Venus* was a friend to the Troianes, and *Pallas* was not their friend; as fooles thinke of Witches, one strikes, another heales.

Call vpon thy God.

They bid him call vpon his God, before they knewe him: but the faithfull would not worship a false god, though they may bee helped by him. By the example of these mariners, if they thought that their god was the true God, (and why else did they worship him?) we may learne the substance of euery temptation that doth vndermine vs, namely, that it will bid vs doe this euill, that good may come of it: mark whensoever thou art motioned to euill, if it doe not promise thee some goodnesse to come of it. But the seruants of God ought not to doe that which is euill, though they were sure to gaine all things that can bee wished by so doing: for they haue learned their lesſon, & how to answer Sathan at such times: Why temptest thou me, Sathan? for it is writtē, Thou must not doe euill, that good may come of it: and this is the armour called *Scriptum est*, wherewith the Lord ouercame the deuill in the wilderness.

Heere also wee may see the difference betweene the faithfull and Infidels: for, *Call vpon thy God*, saith the ship-master and the rest.

The mariners bid *Ionah* pray to his God in their behalfe: but *Ionah* saith not to the mariners, Pray to your gods in my behalfe. And this is also manifest, that a Papist

Infidels desire the faithfull to pray for them.

Sin alwaies promitteth good.

Re. 3. 8.

The first Sermon

The truly
faithfull de-
sire not in-
dels to pray
for them.

Exo. 18.

27. &c.

Pharao desi-
reth Moses,
Moses not
Pharao.

1. Sam.

15. 25.

will say vnto a Protestant, and one that liues well, Pray for me: but a Protestant, if he be any thing zealous, will not say vnto a Papist, Pray thou for me, knowing that when a Papist doth pray, he doth it to idols, Saints, or Angels, or at least without faith, and therefore their prayers are abominable in the sight of God, & therefore they will not bid them doe it, because they will not doe euill, to the intent that good may come of it: whereby it is manifest, that our religiō is the true religion, our aduersaries themselves being iudges. And so *Pharao* said to *Moses*, Pray for me: but *Moses* said not to *Pharao*, Pray for me, *Saul* layd to *Samuel*, Pray thou for mee: but *Samuel* said not to *Saul*, Pray thou for me: therefore the mariners had neede of *Ionah* to pray for them: but *Ionah* hath no neede of ignorant idolaters to pray for him. And why should not all pray to *Ionahs* God, and *Pharao* pray to *Moses* God, seeing God hath said, Call vpon me in trouble, and I will heare thee: Call vpon thy God (say they.) When they had cried & saw no helpe, they distrustd their gods, they thought they would not helpe: indeed they could not: therefore they ran to another whom they knew not, hoping to be helped by him, because they thought some God there was that could doe it. So the Papists run from one God to another, from *S. Dominick* to *S. Francis*: and why should they run from *S. Dominick* to *S. Francis*, but that they mistrustd *Dominick*: they thinke he will not heare them, & so they goe forward: but in the end the ynknowne God is thought to be the best: yet the Lord taught not *Peter* one prayer and *Iohn* another, but taught the all one praier vnto one only God, and to wait still vpon him, praying still, with assurance he will be a helpe in due time.

If peradventure he will thinke vpon vs, that we perishe not.

This is, perhaps, and peradventure, cost *Adam* Paradise. God sayd to *Adam*, If thou doest eate of this tree, thou shalt surely dye. Then *Eua* reported these words, thus: lest peradventure we dye. The serpent seeing her in such a mind,

of Ionahs Punishment.

a mind, so carelesse or forgetfull of the commaundemēt, hee came and quite changed the matter, and sayd, You shall not dye. Thus sinne creepes vpon vs, while doubtfullnesse remayneth in vs: so God saith, You shall be saued: the trembling flesh saith, Peradventure I shall, &c. then commeth Sathā, and he saith, Thou shalt die: so that if you will aske what is the faith of sinners, or if you would haue it defined, it is this: peradventure yea, peradventure no: if you will aske mee wherevpon this faith is grounded; it is vpon ifs and ands: this is the faith of the vngodly, to say, If so be God will help vs: for they cannot assure themselves of any helpe. But we may not doubt of our God, and say, It may be, or, If peradventure: for wee may freely pray to our God with confidence, and may say, Our God, and the God of *Ionah* will surely helpe vs, and hath helped vs. But yet let vs know that we haue sinned like infidels, and doe deserue to be punished like the Egyptians.

The sinners
faith.

If so be he will, &c.

Thus *if* commeth in like a little leauen, which sowreth the whole lump of dow, & like the moth, which eateth the whole wedding garment, & this same little theefe hath stolen away all the Papists faith. Therefore with them, wickednesse lieth sicke in bed, and calleth to euery one that cometh by, Call vpon thy God, and pray for mee, if so be hee will looke vpon vs and helpe vs: and so their hope when the tempest commeth, is either an carelesse horror, or a comfortlesse doubting.

If so be he will thinke vpon vs.

Our God thought vpon vs in the time of trouble: hee thought vpon vs and laid the tempest when our enemies called vpon their gods, Saints and Angels. But what do we meane, beloued, when mercy is come, to fēd for indgement: for though we be saued with Israel, we deserue to be plagued with *Pharao*, because wee are not thankfull for this, namely, that the Lord hath thought vpon

The first Sermon

Pro. 1. 24
25.

vs in our distresse; for hee traueileth with mercie, and laboureth till he be deliuered, hee goeth laden like a Bee, but wants a haue. There are two hands, a hand to giue, & a hand to receiue: Gods hand to giue, and mans hand to receiue: the hand of God is a bountifull and a merciful hand, a hand lodg'd with liberalitie, ful of gracious gifts: therefore let vs stretch forth the good hand to receiue it, thankfully to embrace it, cheerefully to entertaine it, and carefully to keepe it, let vs receiue it by the hand of faith, the hand of loue, and the hand of prayer; for who so commeth with his hand, shall bee filled, and who so commeth without it, shall goe emptie away, because they haue despised the wayes of God: for when I instructed them, they would not heare, and what I taught them, they would not learne, saith the Lord. *Ionah* wakened thus, and thus exhorted to call vpon his God, soone no doubt perceiued his danger, and partly with the horreur for his sinne, partly for feare of the deserved, and thus threatned drowning and other punishments, without question was grievously vexed. For hee could not but see, that the verie dumbe creatures were bent against him for his disobedience: the wind blowes as though it would ouerturne all, the waters roare as though they would drowne all, the ship tumbles as though it were wearie of all, and albeit the Mariners had cried & cast out the wares, as though they would lose all, yet the tempest rageth still, their danger is greater then euer.

Wherefore now one might haue said to Sathan, *Sathā*, thou perswadedst him to flee from his defence for his safety, and madest him beleue that he should come safe to Tarshish, and there liue at libertie and ease, enioying all temporall benefits at his pleasure, but now thou hast brought him into the prison of the ship, and it is tost thus by this tempest likely to destroy him, thou leauest him in his greatest danger, and reioycest that *Ionah* quaketh at the tempest, and hath his heart aking for feare of the danger

Of Ionabs Punishment.

danger thus threatned due to rebellion: yea seekest also to drowne him, and that also in hel, howe euer thou pretendest a desire to preferue him from troubles, and procure him many pleasures, with much securitie. O most wretched and deceitfull lyer, he that trusteth his enemie, and he that beleueth thee, shall euer be deceiued. And now might *Ionab* say, Beware by mee, for thus hath the tempter deceiued me, he hath allured me with flattering fantasies, and perswaded me, that it was but an easie thing to flie from the presence of the Lord, that seeth alwayes all things, and from whome no man, no nor secret lurking in any mans heart can be hid, but al are alwayes in his presence. He made me beleue that light could be brought out of darknesse, that good may come of euill: for he assured me, that if I would set forth to ward Tarsinth, I should not only shun the presence of the Lord, but should liue at ease like one vnknowne, both for my vocation, and also for my behauiour in the execution thereof, and so I might creepe into a familiaritie with these people, and enioy the benefite of their societie. Otherwise if I went to Nimue as the Lord commaunded, they would hate and persecute me, yea and so I should end my life in miserie, both because they being Gentiles, and I a Iew, they cannot abide me, for the one holdeth the other in contempt: and also because of my message, namely, a prophetic of destruction, grounded vpon a reproofe of their vile and suttill pleasures. Which message, Sathan perswaded me, would be so hainously take, that no death nor torment that they could deuise for me, would bee thought sufficient, and to I should be sure neuer to escape their hands alieue if I went: as though the eternall and most glorious God which sent me thither, were not able to defend me from all euill when I came thither, as well as hee did *Daniel* in the Den of Lyons, and Christ in the wildernesse among the sauage beasts. And when Sathan had thus perswaded me, I beleued him, and so tooke my iourney

Pro. 15.

11.

Iere. 13.

24.

The second Sermon

journey to flie from the presence of the Lord, if I could haue performed my intention: But the Lord hath beheld the stubbornesse and disobedience of my heart, and therefore followeth me with great displeasure; he hath sent out this tempest vpon the Sea, whereby we are like to be ouerwhelmed, & so neere as we are to the water, so neere we are to death by all likelyhood.



THE SECOND SERMON OF
the punishment of
Ionah.

Ionah. I. 7.

Afterward they said euery one to his fellow, Come, and let vs cast lots, that we may know for whose cause this euil is come vpon vs. So they cast lots, and the lot fell vpon Ionah.



ow followeth another meane which the mariners vse to appease the tēpest.
They cast lots.

But first they consult and consent to cast lots. The tempest was so strong, that they concluded with themselves, it was the reuenging power of some angrie God, for the sinne of some notorious wretch that was amongst them.

Seeing therefore neither they, nor *Ionah* praying, had appeased the tempest, but it was rather increased, and no man confessed he was that sinner, they take counsell, and agree to find him out by lots, *Wherin let vs obserue first, neuer a one of them is of Dauid's spirit, who when he saw the people plagued, said, Lord, it is I. Euery man exco-*
seth

Of Ionahs Punishment.

leth himselfe: for euerie man would extenuate his owne sinne, and diminish it, and euerie one thinketh his sinne salued, when he hath excused himselfe. Let *Adam* be his owne iudge, and he will say, The woman tempted him to sinne: and let the woman bee her owne iudge, and shee will say, Yonder Serpent perswaded her to it. Let euerie one be his owne iudge, and there will be such positing off of sinne, that neuer a one will be found guiltie. There is none that will be so impudent, as to say, he hath no sinne at al, yet few that wil freely confesse they haue grieuously sinned. Therefore these here say euerie man within himselfe, though he be a sinner, yet he is no great sinner. None are accounted sinners, vnlesse they bee openly detected of some notable and hainous crime. If they bee Dicers, swearers, drunkards, brawlers, pickers, flatterers, prophanners of the Sabbath, sleepers at Church, & such like, they be not thought sinners: these actions are counted no sins, but rather recreations. For the multitude count none sinners, vnlesse they be theues, traitors, open and grosse Idolaters, and taken with such like capitall crimes: no nor these neither, were it not for feare of the law: as none among the Lewes, but Publicans, were counted sinners, all the rest were good fellowes, and iust men.

The Papists say, Some thoughts, affections, words, and outward actions, not agreeing with the Law of God, are easily washt away with a little holy water, &c. they are not deadly, they deserue not the wrath of God, they are but veniall. Did you euer read of these veniall sinnes in the Scripture? But thinke you they haue nothing but Scripture? Yes, they haue decrees, they haue decretals, the ceremonies whereof obserued, these veniall sinnes are soone pardoned, and they haue a Pope that can forgive any sinnes. Thus they lessen sinnes, thus they abate the price of sinnes, and they can buy out sinnes with money, or redeeme them with Masses, and by a little short penance, purchase a large and long pardon.

And

The second Sermon

And as the mariners, euery man thought hee was no great sinner: so *Jonah* thought with himselfe, Though I be a great sinner, yet am I not so grieuous a sinner as these idolatrous heathens: or if he thoroughly condemned himselfe, yet vnwilling to be knowne such a rebel, he thought it may be, it is most likely, they are many, I but one, peradventure therefore the lot will not fall vpon me, like a theefe, which notwithstanding in his owne heart hee acknowledge himselfe guilty of that where withall hee is charged, yet will not confesse, vntill the matter bee thoroughly sifted, and so clearly proued to his owne face in such sort, that he cannot for shame (though with shame he confesse) deny it. Therefore, if God had not sifted out this sinner the better, *Jonah* would not haue bene known the man, and the mariners would still haue contended who was the lesser sinner, therefore they consult to cast lots.

Let vs cast lots.

They did not vse to cast lots, this was no custome among the mariners: but the tempest was so wonderfull, that it made them seriously to thinke of God, and willing to vse the meanes prescribed by God for the ending of doubtful matters, acknowledging that he ordreth all, & the lot is the sentence of God: by the falling of the lot, he reuealeth the truth.

Pro 18.

18.

Pro. 26.

33.

These like worldlings neuer confesse God, but when he cometh in a tempest: they will not see his mercy, vntill his iustice appeare: they will not acknowledge Gods gouernement, before he bring on them some iudgement, like *Pharao* sorcerers, who confessed not Gods maiestie, while they liued at ease, but when the Lord plagued the, then cryed out, This is the finger of God.

Ex. 5.2.

Ex. 8.

19.

Let vs cast lots, that we may know for whose cause this euill is come vpon vs.

Why? what are they the better when they know him? what would they doe with him on whom the lot should fall?

Of Iohns Punishment.

fall: Surely they supposing, or rather clearly seeing this tempest to be sent from some wrathfull power, and that for some one mans sin amongst them, they determined, hauing found him, to sacrifice him vnto the God that was so offended by him, God turneth euill into good, but the deuill turneth good vnto euill. The Gentiles had a custome in the time of common plague, to sacrifice one for the rest. This custome they tooke by imitation of the Iewes, in offering beasts, & of *Abraham* in offering his son, the deuill that father of lies, and schoolemaster of all mischief teaching them. So the deuill tooke aduantage to doe euill by the seruice of God, in mouing the Gentiles to worke abomination, by offering men, imitating the Iewes commaunded sacrifices. But if they had rightly known the true God, they would haue taken their finnes by the throte, and haue sacrificed them.

Come, let vs cast lots.

The mariners were not so wise to preuent the tempest before it came, as they bee diligent to allay the tempest when it may not be layd. Wee ouertaken with Gods iust iudgements, are very carefull alwayes, to vse all meanes to be rid of them. But who keepeth a watch of his owne waies, and diligently laboureth to keepe himselfe free fro that which necessarily draweth on it self Gods iudgements? Who purgeth himselfe of his finnes, lest he bee sick? Who letteth or fetcheth out his corrupt bloud, of pride, lust, conetousnesse, lest he be sore? who keepeth a good dyet, and maketh his choyse of holy exercises, godly companions, religious conference? &c. But knowe we, he is not safe that is not sound, neyther he sound that is intemperate.

So they cast lots.

Whether it be lawfull to cast lots, it is not euident by this example, because they were Gentiles, and therefore no precedent for vs: but so farre may we vse them; as the word doth lead vs, and no further.

There

The second Sermon

Le. 16.

There are two goates brought to *Aaron*, that he might cast lots, to see which goate should be killed, and which should not: these goates signifie Christ: for as he dyed, he liued againe, and as he was buried, he rose againe. Againe, the land of Canaan is parted by lots, to see what part each tribe should inhabit. Againe, that theefe *Achan* is found out by lots, first, by his tribe, then by his family, and lastly by his particular person.

Nu. 34.

Iosias. 7.

I. Sam. 10.

I. Sam. 9.

Againe it is sayd, that *Saul* was chosen King by lots: and lest any should haue said, that it was his good lucke, his good lot or chaunce to be King, therefore the Lord appointed that hee should bee annoynted before hee was chosen by lots.

Acts. 1.

Pro. 16.

33.

Againe, *Matthias* is chosen by lots to the Apostleship in stead of *Judas*: so that it is lawfull in some cases to cast lots, so that they doe attribute nothing vnto them, and acknowledge that the lot is cast into the lap, but the disposition thereof is from the Lord: for they must not say, that it is their chaunce, fortune, or good lucke: for so they make an idole of it, and rob God of the honour due vnto him. For it was not *Sauls* fortune to be King, but Gods mercy: it was not *Achans* chaunce to be caught, but Gods iudgement. Lots may be vied to preuent strife, when all other meanes haue bene vied, and sometimes before al other meanes, when in wisdom it is thought the best meanes. Brethren often and godly at first deuide their inheritance by lots, as the children of Israel deuided the land of Canaan. Therefore in the Church of Geneva there is an order, that in the time of plague, there should be a house set apart for the sicke to lodge in, and lest they should be vncomforted, they chuse out a minister by lots to doe it.

So they cast lots.

Now we are come to put vp our suites to the court of Lawyers, to see if they will doe any thing for God, for conscience, or for loue, &c. that they would end mens suites quickly,

Of Bonals Punishment.

quickly, and let the poore clients haue equitie. Some say, that Lawyers bee good vntill they be Counsellers, like Lions, which will be gentle vntill their talons grow: be not offended, but amend, for malice speaks not,

For I am perswaded, that if the lots were cast to see who troubles the ship, it would fall vpon the Lawyers: be not offended, but amend, for malice speaks not. A poore Client cometh forth accusing one, & going home accuseth a hundred; for to many seeke to gaine by him, to few seek to further him, and to many seeke to hinder him, that all his gaine is but labour and losse.

For a small matter many will come to law, to strue for that which with reason might easily be attained without such contention, and others seeke to enrich themselves with contending for a smal matter with their neighbours, yet in the end lose that they sought, and that they had beside: and so they contend and strue about a thing commonly, till the Lawyer hath gayned more by them, then the thing which is in controuersie is worth. These are like the mouse and the frog, which stroue so long about marth ground, that at length the Kite came and tooke them both from it. Others will come vp to law about a small matter, & therein so entangle themselves, that they cannot rid their hands of it, vntill it haue almost vndone them, like a silly sheepe that is hunted of a flie, which runneth from bush to bush, and euery bush catcheth a locke of him, so that the poore sheep is thred-bare ere hee hath done, and hath not a fleece left him to couer himselfe withall. So he runnes from Court to Court, to sue, to complayne, to plead, till he haue spent his cloke for his coate: were it not better to haue cast lots for the coate at first? for the law is like a butlers boxe, play still on, till all come to the candlesticke. Therefore it is lawfull, to end any controuersie in a hard matter, to vse this meane.

Now whether it be lawfull to cast dice, if lots may not bee vsed (as *Solomons* wordes, *Proverbs*, 18. 18. The
lot

The second Sermon

Arguments
against dis-
cing.

Pro. 18.

lot cauieth contention to cease, compared with *Heb. 6.* 16. proue) but in hard matters and waightie causes, when the thing is doubtfull, and all good meanes are tryed before to auoyd strife: that question is decided, which none but voluptuous men make question of, namely, whether dice-play be a meete exercise for a Christian soule. *Salomon* saith, the lot causeth contention to cease: therefore, lots are to end strife, but these lots make strife: for before thou takest the dice, thou knowest thine owne, and no man striueth to take it from thee: but when thou castest the dice, thou doest (as it were) aske whether thine owne bee thine owne, and makest a strife of no strife. Art thou not worthy to lose the gifts of God, which venturest to lose the when thou needest not? Doest thou not deserue to forget thine owne, which art so greedy of anothers, that thou wouldest haue his liuing for nothing but for turning of a die? *Esaú* did not sell his birth-right so lightly, but he had somwhat for it, which refreshed his hunger, but God hath giuen thee a liuing, and thou spendest it for nothing. The mariners did cast lots to finde out the sinner: they did not cast dice to see who should winne, as dicers doe: for to whom the lot fallles, hee taketh all, which deserues to lose all as well as the other, and hath no right veto it by any lawe: for God hath not allowed one man to take anothers goods for the tripping of a die, but eyther they must be merited, or they must be giuen, or they must be bought, or else it is vnlawfull, vngodly, vnconscionable to take them: Besides the braules, the cosenages, the othes annexed to this game, which would not agree with it, vnles it had bene a meet companion for the u. Thou takest another mans goods for nothing, whereas God hath appointed thee to get thy liuing with the sweate of thy browes, for thou takest away that which others sweate for, and whereas thou shouldest liue by working, thou seekest to liue by playing, like the ape which liues by toying. Doth any dicer thinke he doth well? Tell me what thinkest

Of Iohns Punishment.

thinkest thou? for euery sinner doth condemne in his praier to God, that which he excuseth before men: if they which are gamesters repent it, how can they which are gamesters defend it? Thou shouldest do nothing, but that thou wouldest haue God find thee doing if hee should come to iudgement: wouldest thou haue him take thee at dice? I am sure thou wouldest not haue God see thee so vainely occupied: neither canst thou think, that Christ or his Prophets, or Apostles, or Euangelists were dicers, for no such lots are named in the holy Scripture, and yet the Lords day is most prophaned with this exercise, cards & dice, as though they kept all their vanities to celebrate holy dues, what hast thou to aledge for dice, now euidence is giuen vp against them? hast thou any patron to speake for them, but thy vaine pleasure and filthy couetousnesse, which are condemned already, and therefore haue no voyce by law: take away these, and take away dice. The patron condemnes the chietes when one voice condemnes another: if the exercise were lawfull, such patrons as pleasure and couetousnesse would not speake for it. Take thy pleasure therefore in that which is good, and the Angels will reioyce with thee: if this were good, God would prosper them better that vse it: but neither winners nor losers are gainers. I know not how, but there is not so much wonne as lost, as though the deuill did part stakes with them, and draw away with a blacke hand, when no man seeth; for the winner, saith he, hath not won halfe so much as the loser hath lost. One would thinke that some of the should flow, when so many ebbe: there is neuer an eb without a flowing, neuer one loseth, but another winneth, but at dice. What a cursed thing is this that turnes no man to good, which robs others, and beggars themselves? the schoole of deceit, the shop of othes, and the field of vanities. Thou doest not onely hazard thy monney (in this game) but venturest thy saluation, and castest dice with the deuill, who shall haue thy soule. For euerie

C

thing

The second Sermon

thing that commeth well to a man, he giueth thanks, but for that which commeth by dice, hee is ashamed to giue thanks: which sheweth, that in conscience that gayne is euill gotten, and that he sought it without God. Can this be good when worst men vse it most: if it were good, the euill would like worle of it then the good: but the more a man sauoureth of any goodnesse, the more he begins to abhorre it, and his conscience doth accuse him for it as for sin. They which doubt whether God do allow it, need but looke how he doth prosper them that vse it: but they trust not in God (as the termes of their occupation discric) for they call all their casts, chaunces, as though they relyed not vpon God, but vpon chaunce. Therefore if dice make strife without cause, if they take away others goods for nothing, if wee may not lue by playing, but by labour, if they which haue bene dicers, repent it amongst their sins, if the holy men neuer vsed this recreation, but the worst most delight in it, if thou wouldest not haue God see thee when thou playest at dice, nor take thee at it whē he comes to iudgement, if nothing but pleasure & couetousnesse speake for them, if they doe not prosper which take pleasure in it, if they trust not vpon God, but relie vpon chaunce, if thou doest not onely venture thy money, but hazard thy soule, then the best cast at dice is, to cast them quite away.

And the lot fell vpon Ionah.

Luk. 13.

1. 2.

He. 5. 8.

1. Pet. 4.

17. 18.

The lot fell vpon *Ionah*, not because he was the greatest sinner of them all, (for so is the opinion of the cōmon people, to censure them worst whom they see most afflicted: If any one be seene to beare his crosse, then many will say, This is a wicked mā, and so thinke well of themselves, supposing that God is not bent against them to punish them as well;) but because *Ionah* should feele the hand of the Lord both punishing and preseruing him, and bee reformed: for God correcteth all his, as hee did his Sonne, to learne them obedience. But if iudgement

Of Ionahs Punishment.

ment begin with the house of God, what shall become of the vngodly? *And the lot fell vpon Ionah.*

Now when the sinner that troubled the ship is taken, now *Ionah* can hide himselfe no longer. Now he might also feare to bee sacrificed by the mariners presently. For the mariners, partly for the paine they had endured, partly for the losse they had sustained, partly for the danger wherein they remained, were no doubt as the *Sheep-Wolues* robbed of their whelpes, out of meature furious, and fully bent to sacrifice him on whome the lot fell, to appease the wrathfull God. But God stayed, and restrained the rage of the mariners, and made them afterward willingly to abide the tempest a while, and put themselves to more paine to saue him, endeavoring by rowing to recouer land. For hauing heard of the true God, and though they lost their goods, hauing found God who is all good, shall we (say they) destroy him that hath saued vs? Shall wee giue him vp to death vnnecessarily, that hath brought vs to life, and assured vs to raigine with God in all glorie euerlastingly? Surely the thankelesse are gracelesse: especially they that loue not, and shew not forth the labour of loue for their gracious guide to God: but therefore wee may see that the hearts of men are in the hands of God, and hee turneth them which way hee list, hee fashioneth their hearts euerie one, yea euen kings hearts, as riuers of waters, doth hee turne, to water and make fruitfull his vine: to pittie and to persecute, to honour and to shame, to loue and hate his people, to deliuer their power to the beast, *Reue. 17. 13.* and againe to eate the whores flesh, and to burne her with fire. *17. 16. 17.* Therefore let vs neuer feare to performe our duties whatsoeuer to whome soeuer: for hee formeth the hearts of all, who hath promised to honour them that honour him, but to make them contemptible that doe despise him. Neither let vs put confidence in man, nor in Princes, for their hearts are riuers of water of themselves.

Pro. 20.
1.
Psal. 33.
15.
Pf. 106.
40.
Isa. 10.
6.
Ezra. 1.
14.
Isa. 3.
24.
Ne. 11. 1.
Pf. 105.
1. Sa. 2.
30.
Pf. 146.
3.

The second Sermon

1. Tim.

2. 1.

selues fleeing, easily as they be led following. But especially let vs not forget chiefly to make praier, supplications, intercessions, and to giue thanks for all those, on the godlinesse, or prophanenesse of whose hearts, the flourishing or defacing of the gospel of Christ Iesus, and the chosen of God doth most depend.

And the lot fell vpon Ionah.

Now *Ionah* could not deny he was that sinner, vnlesse hee would accuse God of vnrighteous iudgement: for the lot is cast into the lap, but the whole disposition thereof is of the Lord. Now therefore he must needs confesse it. The winds thundring, the waues tumbling, the ship cracking, the mariners quaking, vpon their gods crying, their wares forth casting, *Ionahs* prayers requested, to cast lots consulting, *Ionah* kept himselfe close, hee would not bee thought that sinner. The wind said, I will ouerturne thee: the water said, I will drowne thee: the ship said, I cannot hold thee: the mariners said, We cannot helpe thee: his prayers said, We cannot profit thee: his conscience within bleeding, and God at the doore of his heart knocking, and the lots now ready for casting, said threateningly, For thee the tempest is come, thou fugitiue, and wee will discover thee.

Yet *Ionah* conceales his sin, so much did he abhorre the shame of men, of strange men, a few men, fraile men, or the feare of the furie of the flesh. Therefore after the windes had rored, and also the waues raged, and the ship reeled, & the mariners cried, and the lot, his conscience, and God himselfe threatned him, the lot also condemned him, and the feare of being sacrificed by sinners to *Sathā* terrified him, so that he forthwith repented thoroughly, he declared it openly, and confessed his sinne freely. Such a stir hath God before he can come by his owne; he must crosse vs, and set himselfe and all his creatures against vs; he must straine our bodies, or leaue our soules, and constraîne vs to it, before wee will returne from our wicked wayes,
and

Of Ionahs Punishment.

and throughly humble our selues to yeeld him due obedience. O the goodnesse of the great God! O long sufferance and bountifulnesse vnspokeable, which not onely leadeth, but also in the chaines of loue draweth vs to true repentance!

It was Gods great goodnesse to *Ionah*, that the mariners sacrificed him not: greater, that he truly repented: that God continueth in his calling, and blesteth his (whose flying from God deserued flinging to Sathan) not so much solemne preaching, as sudden confession, and short denunciation of vengeance, yea made it so powerful, that it conuerted Idolatrous heathens, most hardned Idolaters: first mariners, then Ninuities.

For what a blessing felt *Ionah*, God vouchsafing him of this honour, to offer them a liuely, holy, and acceptable sacrifice to God, by whome hee presently before greatly feared to haue bene offered a dead, vnholly, and to a delightfull sacrifice to Sathan. This feare banished, and that ioy possessing him, what a mercy of the almighty did *Ionah* thinke it? But before he conuerted the Ninuities, he was more to bee humbled, fuller to be strengthened, better euery way to bee prepared. Therefore God would haue the sea to wash him, the whale to fast him, and yet miraculously safe to preserue him, that being purified, he might pray feruently, and being deliuered, finde power, comfort, and courage abundantly. Wherefore when by lot being taken, and by his owne confession found the man that procured the tempest, the mariners in loue and compassion of him, had assayed by rowing to get to land, but could not, the sea raging more and more, and *Ionah* himselfe professed hee knew the tempest was sent for his cause, and would be layd he being cast into the sea. *Ionah* at length was cast out of the ship into the swelling surges of the tempestuous sea. What hope of life then left? is there any? to swallow vp all, soone after hee is swallowed whole of a whale. Here let vs marke, that after the tem-

Ionah. 1. 7

10

13

12

The second Sermon

pest had terrified *Jonah*, the mariners reprobued him: whe they had reprobued him, his conscience pricked him: whe his conscience had pricked him, the consulting to cast lots grieved him: after griefe for consulting, their concluding to cast lots vexed him: vexed at their conclusion, the lot condemnes him: the lot hauing condemned him, in what an agonie thinke we was *Jonah*? partly, that he should be held that notorious wretch that had brought this woe: partly, lest they in their raging griefe, for their great trouble of body, losse of goods, & danger of life, should forthwith kil him for a sacrifice, to appeale the vnkowne angry god: But after this agony, the terror of drowning followed, and after that, the horror of the huge fish: first, lest it teare him in peeces, then lest it melt him, after ward, lest it poison him: lastly, three daies and three nights the comfortlesse horror of darkenesse, and noysome stinch in the fishes belly tormented him.

First then see, the windes could not further him, the waters could not beare him, the ship could not hold him, the mariners could not help him: and being cast out, lest all for him be cast away, the Whale would not spare him, the stinch would ill feede him, the darkenesse would lesse glad him, and light might not visit him. Now see the what *Jonah* got by this iourney, notwithstanding all the promises of which Sathan assured him, and all the furtherances which the serpent procured him, hee lost his labour, lost his money, lost his ioy, lost his credit, lost his quiet, and saw no hope but to leele his life too, finding plentifully, and bitterly feeling dreadfull feares. Hee trusted to the windes, the windes could not serue him: he trusted to the ship, the ship could not keepe him: he trusted to the mariners, the mariners could not hold him: hee trusted to the lot, the lot would not spare him: hee trusted to the waters, the waters could not beare him, neyther would the whale forbear him, neither did any thing make shew of likelihood to saue him. Therefore we may see in *Jonah* what

Of Ionahs Punishment.

what it profiteth a man to flie from God, forsaking his calling, and so practising the euill motions of Satan, in stead of the knowne will of God. Assuredly, if we follow his flatteries as *Ionah* did, we shall haue as he had, accusing consciences, fearefull hearts, and the wrath of God vpon our heads. For he hath nothing to giue vs, although he promise & make vs beleue he hath great kingdomes. Yes indeed, he hath horror of mind for all that obey him, and hell for the reward of his, which will make all their hearts ake which receiue it.

See secondly in this punishment of *Ionah*, the iustice of God. The Bee, when she hath once stung, doth leefe her sting, so that she can sting no more: so doth not Gods iustice punishing sin: for it retaineth power, it hath store of stings to vexe still: when one iudgement is executed, she euer hath other inow ready, eyther of the same kind in another degree more sharpe, or of another sort: for all the creatures with their seuerall powers, are Gods darts to strike vs when he comaunds. Therefore if we be sick, sicknesse is not dead with vs: if we be poore, pouerty endeth not: if we be in danger, danger is not therefore put downe for euer after: and if we be vexed, vexation hath not therefore left his sting: his darts, his weapons also are as sharpe now as they were at the first, & sharper too, because wee are sinfuller. For according to the sicknesse is the medicine, and wounds more dangerous require more dolourous plasters.

And if thou bee disobedient, then hee will lead thee through them all, vntill he hath humbled thee, and made thee to glorifie him with obedience, or vtterly destroyed thee.

Thirdly, let vs not forget, neither lightly thinke of this, that God knoweth how to punish for sin, yea most seuerely to correct his children, though repenting. If our Prophet *Ionah* here may not keep thee some good while in a due meditatio of it, let that ma after Gods owne heart,

Leui. 26.
13. 24.
28. 36.
37. 38.
39. &c.

The second Sermon

2. Sam. 18. 6. the sweete Prophet of Israel come to thy minde, and in
 10. 27. him see, whether God cockereth his entrest friends, or
 chap. something sharply, if not bitterly, hādleth them, setting
 2. Sam. themselves in their dregs, or securely serueng the Lord.
 12. 13. Lastly, yet consider God is rich in mercy, and full of
 15. 16. cōpassion, loth to punish, vnlesse too far prouoked, & content
 17. 18. to shake his rod ouer vs, to make vs feare onely, & keepe
 19. 20. vs free from feeling his strokes, if that may haue his due
 chap. worke in vs, that is, recall, reforme, and confirme vs: for
 Psal. 30. as the windes could not ouerthrow *Ionah*, nor the waters
 75. drowne him: so neither could the whale consume, poy-
 Hos. 6. 4. son, or annoy him, or ouercome but feare him, though it had
 2. Pet. 2. swallowed him: for *Ionah* remembring God, God shewed
Ionah. 1. he forgot not *Ionah*. Therefore, when and where *Ionah*
 17. thought verily and speedily to haue perished, then and
 Is. 36. 6. there God caused him to bee three dayes, and as many
 Dan. 6. nights most safely preserued. O power omnipotent, O
 22. goodnesse all sufficient, in all things, at all times! God
 Dan. 3. then as well knoweth to deliuer his out of all distresse in
 23. due time, as to reserue the wicked to the day of iudge-
 Num. 1. ment to be punished. And in what danger shall we de-
 45. spare? In what extremities ought not we to hope in our
 Exo. 17 most mighty Saviour, remembring *Ionah* in the whales
 3. bely, *Jeremie* in the mire of the deepe dungeon, *Daniel*
 Exo. 16. among the fierce Lions, his three companions in the hot
 13. burning furnace, nay 60000 men of warre, and three
 Jo. 2. 10. times as many moe, of men & women, yong and old in
 Is. 38. the wilderness, lacking now drinke, then meat: and all
 13. these deliuered out of all danger, these last miraculously
 Dan. 6. satisfied with drinke out of the rocke, and with meat a-
 24. 3. bundantly from heauen.
 26. Secondly, though *Ionah* be cast into the troublous sea,
 Ex 17. 6. and swallowed of a huge whale, yet hee must preach at
 Exo. 16. Nininie: though *Moses* fle out of Egypt, yet he must bee
 13. the leader of Gods people thence. *Ioseph* is in prison, but
 E. 2. 15. he must be Lord of Egypt, & preserue the Church alie.
 3. 10. Who

Of Ionahs Punishment.

Who would haue thought that *Saul* should become *Paul*, or forswearing *Peter* to faithfull a Preacher? Suspend then thy iudgement, and wonder at Gods workes, whether of mercie, or iustice, & thinke not the worke of a man, though hee were cast out of the Sea as *Ionah*, or basely brought vp as *Amos*: for the deliuerer of *Israel* was brought out of the flage, and the conuerter of *Niniue* out of a Whale, and the saluation of the whole world out of a skell,

And the lot fell vpon Ionah.

The lot fell vpon *Ionah*, that hee might bee cast out of the ship, that as the ship was almost broken, but not altogether, so *Ionah* might bee almost drowned, but not altogether, almost consumed, almost poysoned in the belly of the Whale, but not altogether: and that being in the double deepe duely humbled, and as gold in a furnace, fined and fit for Gods workes, he might thence in a miraculous maner come forth like *Lazarus* in his winding sheete, that he might glorifie God once againe, and courageously crie against *Niniue*.

And the lot fell vpon Ionah.

The lot fallen vpon *Ionah*, the iustice of God (both manifesting the truth incorruptly, and chastising his disobedient seruant severely) did appeare: but withall singular mercie shined, and the mariners minds were mollified, in that they sacrificed him not to *Sathan*, but much more, that he by that meanes truly repented. In so much that the old idolatrous mariners presently by him were conuerted, and hee cast into the Sea, was not drowned; swallowed of the Whale, and three dayes continuing, therein perished not, but miraculously was preserved, and most graciously cast on land safe: and lastly, crying against *Niniue*, that sinful Citie, had his preaching so mightily preuailing, that he wonderfully humbled them all. This mercie was maruailous, this goodnesse of God to *Ionah* most glorious. For the *Niniuites* hearing; Yet fortie dayes, and

Gen. 29.

20. 41.

40. 45.

78.

Act. 9. 1

2.

1. Cor.

15. 10.

Mar. 14

71.

Act. 4.

11. 12.

Iona. 2.

10.

Amos. 7.

14.

Ex. d. 2.

3.

Iona. 2.

10.

Luk. 2.

17.

Iona. 3. 5

Niniue

The second Sermon

Niniue shall bee ouerthrowne, first as the mariners had before done, beleued the word of God, though they neuer heard it before. If we heard the word of God preached as the mariners & Niniuits did, with trembling harts in the sense of Gods maiestie, it could not be but we shuld feele the power of it lively, and be filled with all ioy in beleeuing speedily, but vneffectuall & fruitles is preaching, because there is nothing al most but vnreuerent & senselesse hearing. And why should God teach the heedlesse to learne? Why should he giue pearls to dunghil cockes, nay to verie swine? But they beleued the word as soone as they heard it, though they neuer heard it before: what doth that argue? Surely it sheweth, that the foolish & simple are more diligent and readie, both to heare & receiue the word of God, then those that are wise in their own conceit, or also in the view of the world. What saith Christ? The poore receiue the Gospel. What saith *Paul*? Not manie rich, not many wise. For though we haue knowledge, if our knowledge be like the Pharisees, that is, in shew of sinceritie onely, in counterfeite holinesse, and hollow-hearted friendship through hypocritie, it had beene better for vs that we had beene ignorant, for it will but leaue vs the more inexcusable, it will bee found insufficient to saue vs, but sufficiēt the more fearefully to condemne vs, because wee know our matters will and doe it not. Therefore as *Peter* said to *Simon Magus*, Thy mony perish with thee: so will the Lord say vnto such, Thy knowledge perish with thee, seeing it is fruitlesse.

But when Niniue had beleued God, what did they secondly? They speedily, they notably repented, they proclaimed a fast, they put on sackcloth, they humbled themselves before the Lord, they earnestly besought him to turne away his wrath from their wofull Citie. *Ionah* preaching at Niniue, crying against it, see neth to haue humbled them, & that without a miracle (without which, scant any doctrine is of credit among Gentiles) not onely

Mat. II.

5.

I. Cor. I.

26.

Mat. 23.

13. 14.

25. 16.

27. 28.

Luk. 12.

47. 48.

Act. 8.

20.

Iona. 3. 4.

ly

Of Ionahs Punishment.

ly within fortie but within foure dayes: much within fortie dayes he conuerted Nimue, ruffling Nimue, old and idolatrous Nimue, long before fortie dayes be ended, the seede is sowne, growne, increased mightily, and tull ripe, in a soyle in reason most barren. Sow therefore, yee seed-men, where you are set. If ye sow chearfully, ye shall reape plentifully in due time. Faint not: say not, I haue a stonie, or a starued, or a thornie ground: Nimue repents in sackcloth.

In which willing submission of theirs, and speedie lively repentance at the words of the Prophet, after hee had bene three dayes and three nights in the Whales belly, the calling of the Gentiles by Christ, after he had bene three dayes and three nights in the bowels of the earth, might well bee signified. For they no lesse willingly then the Ninuims, submitted theselues to the gospel preached: no lesse speedily, and peraduenture more truly repented. For though now they thus woderfully hūbled theselues, not the fearefull multitude only, but the richest & greatest, the nobles & king also, and so al escaped now: loone after they returned to their vocation, and neuer ceased to ad sin to sin, till they were by often wars miserably wasted, & at length fulfilling the prophecie of *Nabum*, vtterly consumed. Therefore, first, for the comfort of the godly, since *Ahab* humbled himselfe before the Lord, *Ahab*, say, that had done exceeding abominably, in following Idoles, & sold himself to worke wickednes in the sight of the Lord, submitted himselfe vnder the hands of G O D, tausting in sackcloth, though he did all in hypocrisie, had not the euill threatned brought vpon him in his dayes, seeing *Robam*, and the princes of Israel who had forsaken the Lord, and the whole tribe of Iudah, which wrought wickednes in the sight of the Lord, & prouoked him more with their sins, the al that their fathers had done, hūbling theselues before the Lord, & confessing him iust, had not the wrath of the Lord powred vpon the, by *Shishakking* of Egypt were

Iona. 3. 5

6.

Nab 3.

19.

1 *King.*

21.

26

27

29

2 *Ciro.*

10. 5.

1. *King.*

14. 22.

2. *Chro.*

14.

6

not

The second Sermon

7 not destroyed, but shortly deliuered, yea also things pro-
 12 pered in Iudah, though the Lord had threatned to leaue
 5 them in the hands of *Sibshak*, albeit they truely repented
 13 not: lastly, for as much as *Niniue* that bloudie Citie, ful of
Nab. 3. 1 lies and robbie, the beautifull harlot, with multitude of
 4 fornications, that mistresse of witch-crafts, which sold the
 people through her whoredomes, & the nations through
 her witchcrafts, humbling themselues with fasting, and
 putting on of sackcloth, the Lord repented of the euill he
 had threatned them, and did it not: how assured may we
Ionah. 3. bee, that whatsoeuer iudgement the Lord threatneth vs,
 7. 8. and howsoeuer he threaten it, it shal not light on vs, when
 10 we vnfainedly humble our selues in true fasting, turning
 from our euill wayes, and from the heart vowing to serue
 God in all holinesse: For this is the cleare promise of the
 faithfull God: *If I shut the heauen that there bee no raine, or*
2. Cbro. 7 *if I command the grasshopper to deuoure the land, or if I send*
 13. *pestilence among my people: if my people, among whom my*
 14 *name is called vpon, doe humble themselues, & pray, and seeke*
my presence, and turne from their wicked wayes: then will I
beare in heauen, and be mercifull to their sinne, and heale their
land. Again, as generally most plainly saith iust Iehou-
ler. 18. 7 *uah; I will speake suddenly against a nation, or against a king-*
 8. *dome (saying) I wil plucke it vp, and roote it out, and destroy it:*
but if this nation against which I haue pronounced this, turne
from their wickednesse, I will repent of the plague that I
thought to bring vpon them. Let vs then, O beloued of the
 Lord, whosoever loue the Lord Iesus, be carefull to ful-
 fill the conditon, and then confident not doubting of
 the performance of the promise, by so much the more
 by how much the fewer wee bee, and by how much the
 longer and clearer the Lord hath threatned most terrible
 iudgements.

Now for the terror of the vngodly, as many of them as
 repent only whē Gods hand is vpon the n, and then hum-
 ble themselues outwardly only, and that but only whē the
 herceneffe

Of Ionahs Punishment.

fierceneſſe of his wrath appeareth, or elſe after they haue eſcaped the feared iudgement, fall to their wonted wickedneſſe againe: let them bee ſure the ſtrong and iuſt God, that conſumed Niniue ſlidden backe, will ouertake them alſo in his wrath, and for euer turne them ouer to eaſeleſſe woe. For the greatneſſe, the beautie, the ſtrength, and riches of Niniue, could not withſtand the hand of God, or keepe it from deſtruction, but rather furthered, and haſtened it. For with the more excellent ornaments that it was adorned by the Lord, the more hainous and grieuous in his ſight was the abuſe of them. Therefore the hugeneſſe, or the ſtrength of this or any other Cite cannot ſaue it from the iudgement of God, being ſinfull in his ſight.

Great Sodome is deſtroyed: great Ierico is deſtroyed: great Niniue is deſtroyed: great Ieruſalem is deſtroyed, and great Rome the roome of al vncleane ſpirits, ſtayeth for her deſtruction, like a whore that ſtayeth for her puniſhment till ſhee be deliuered: and all theſe were and ſhall bee puniſhed for vnthankfulneſſe and contempt of the word of God. Yet Niniue, Ierico, Sodome, nor Rome haue had halfe the preaching that we haue had, yet wee are vnthankfull too, then what haue we to looke for, but when Sodome was burned, Zoar ſtood ſafe: when Ieruſalem was deſtroyed, Bethel ſtood ſtill: ſo the Lord doth alwayes prouide for his people, though he make neuer ſo great a ſlaughter and deſtruction amongſt his enemies. For the Lord becauſe of his covenant doth alwayes prouide for his choſen, although they be but a remnant like the gleaner after harueſt, or like a cluſter of grapes on the top of the vine after the vintage, and though there be neuer ſo great calamitie or trouble, as we ſee in the booke of *Gen. 45*. chap. when there was a great time of dearth and ſcarcitie to come vpon the land where Iacob was, the Lord had ſent *Ioſeph* to prouide for his father *Iacob*, leſt he ſhould want bread, hee or any of his ſonnes and folkes,

and

Gen. 19.

Iofu. 6.

1. King.

24. 25.

Reuel. 18.

2.

Gen. 19.

21.

Iere. 41.

17.

Gen. 17.

18.

Eſa. 1. 9.

& 17. 5.

6.

Gen. 45.

The second Sermon &c.

and so ordered the matter, that *Ioseph* was treasurer ouer
all the corne in Egypt. And so among the Turkes and
Spaniards and Infidels, the Lord will find meanes
to doe them good, which vnfainedly loue
him, and in the dungeon, in pri-
son, & in bonds, yea and in
death, the godly shall
find God.

FINIS.



FOVRE SERMONS,

Preached by Master

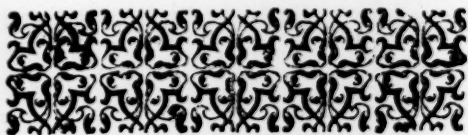
Henric Smith,

And published by a more perfect
Copie then heretofore.



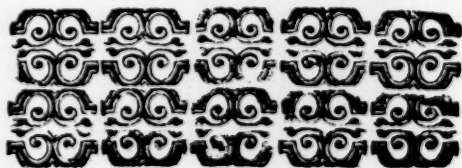
LONDON

Printed by S. S. for Cutbert
Burby. 1602.



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THE
TRUMPET OF THE
Soule sounding to Iudgement.

By Henrie Smith.

The Text.

Ecclesiastes, II, Chap. 9. verse.

*Reioyce, O young man, in thy youth, and let thy heart be merrie
in thy young dayes; follow the wayes of thine owne heart,
and the lustes of thine eyes: But remember for all these
thinges thou must come to iudgement.*



When I should haue preached vnder
the crosse, I mused what text to take
in hand to please all, and to keepe my
selfe out of daunger: and musing, I
could not find any text in the Scrip-
ture that did not reprocue sinne, vn-
lesse it were in the Apocrypha, which
is not of the Scripture: this text bids them that be volup-
tuous, bee voluptuous still: let them that be vaine glori-
ous, be vaine glorious still: let them that be couetous, be
couetous still: let them that bee drunkards, be drunkards

D

still:

The Trumpet of the Soule

still: let them that bee swearers, be swearers still: let them that be wantons, be wantons still: let them that be carelesse prelates, be carelesse still: let them that be vsurers, be vsurers still: but saith Salomon, *Remember thy end, that thou shalt be called to iudgement at the last for altogether.* This is the counsell of Salomon the wisest then living: what a counsell is this for a wise man, such a one as was Salomon?

In the beginning of his booke hee saith, *All is vanitie,* and in the end he saith, *Fear God and keepe his commandments,* in the 12. Chapter hee saith, *Remember thy maker in the dayes of thy youth:* But here he saith, *Reioyce, O young man, in thy youth.* Here he speaketh like an Epicure, which saith, *Eate, drinke, and bee merrie:* here he counsels, and heere hee mockes: yet not after the maner of scorner, although they deserued it in shewing their foolishnesse, as it is in the first of the Prouerbes, *Hee laughed at the wicked in derision,* as in the second Psalme, *God seeing vs follow our owne wayes.* For when he bids vs pray, wee play: and when he bids vs runne, wee stand still: and when hee bids vs fast, wee feast, and send for vanities to make vs sport: then he laughs at our destruction, Therefore when Salomon giueth a sharpe reproofe, and maketh you ashamed in a word, hee scoffingly bids you doe it againe, like a Schoolemaster which beateth his Scholler for playing the truant, he biddeth him play the truant againe. O this is the bitterest reproofe of all. But lest any Libertine should misconter Salomon, and say that he bids vs bee merrie and make much of our selues, therefore he shutteth it vp with a watchword, and setteth a bridle before his lips, and reproofeth it as he speaketh it before he goeth any further, and saith, *But remember that for all these things thou must come to iudgement.* But if we will vnderstand his meaning, hee meaneth when he saith, *Reioyce, O young man, Repent, O young man, in thy youth;* and when he saith, *Let thy heart cheare thee, Let thy*

sounding to iudgement.

thy finnes grieue thee: for he meaneth otherwise than he speaketh; he speaketh like Michai in the booke of Kings the second Chapter, *Goe vp and prosper*, or like as Ezechiel, *Goe vp and serue other gods*, or as Saint Iohn speaketh in the Reuelation, *Let them that be wicked, bee wicked still*. But if there were no iudgement day, that were a merrie world: therefore saith Salomon, *When thou art in thy pleasures flaunting in the fields, and in thy braue ruffes and amongst thy louers, with thy smiling lookes, thy wanton talke and merrie iestes, with thy pleasant games and lustie lookes; Remember for all these things thou shalt come to iudgement.*

Whilest the theefe stealeth, the hempe groweth, and the hooke is couered within the bait: Wee sit downe to eate, and rise vp to play, and from play to sleepe, and a hundred yeeres is counted little enough to sinne in: but how many finnes thou hast set on the score, so many kinds of punishments shall bee provided for thee. How many yeeres of pleasure thou hast taken, so many yeeres of paine: how many drammes of delight, so many pounds of dolour: when iniquitie hath plaid her part, vengeance leapes vpon the stage, the Comedie is short, but the Tragedie is longer: the blacke guard shall attend vpon you, you shal eate at the table of sorrow, & the crowne of death shall be vpon your heads, many glistering faces looking on you, & this is the feare of sinners: when the diuell hath entised them to sinne, he presumeth like the old Prophet in the booke of Kings, who when he had entised the yong Prophet contrarie to the commaundement of God, to turne home with him and to eate and drinke, he cursed him for his labour, because he disobeyed the commaundement of the Lord, and so a Lyon deuoured him by the way. The foolish virgins thinke that their oyle will neuer be spent: so Dina stragled abroad, whilest she was deflowred: what a thing is this to say Reioyce, and then Repent: What a blanke to say, Take thy pleasure,

The Trumpet of the Soule

and then thou shalt come to iudgement. It is as if he shuld say, Steale and be hanged, steale and thou darrest, strangle sin in the cradle, for all the wisdom in the world will not help thee else: but thou shalt be in admiration like dreamers which dreame strange things, and knowe not how they come. He saith, *Remember iudgement.* If thou remember alwaies, then thou shalt haue little list to sin: if thou remember this, then thou shalt haue little list to fall downe to the deuill, though hee would giue thee all the world, and the glorie thereof. *Salomon* saith, The weede groweth from a weede to a cockle, from a cockle to a bramble, from a bramble to a brier, from a brier to a thorne. Lying breeds periury, periury breeds haughtines of heart: haughtines of heart breeds contempt: contempt breeds obstinacie, and brings forth much euill. And this is the whole progresse of sin, he groweth from a lyer to a theefe, from a theefe to a murderer, and neuer leaueth vntill he hath searched all the roomes in hell, and yet hee is neuer satisfied, the more hee sinneth, the more hee searcheth to sin: whē he hath deceiued, nay he hath not deceiued thee: as soone as hee hath that he desireth, hee hath not that he desireth: when he hath left fighting, he goeth to fighting againe: yet a little and a little more, and so we sit from one sin to another. While I preach, you heare iniquitie ingender within you, and will breake forth as soone as you are gone. So Christ wept, Ierusalem laughed: *Adam* brake one, and wee breake ten, like children which laugh and cry, so, as if we kept a shop of vices, now this sinne, and then that, from one sinne to another.

O remember thy end, saith Salomon, and that thou must come to iudgement.

What shall become of them that haue tryed them most? Bee condemned most. *Reioyce, O young man, in thy youth.*

But if thou marke *Salomon*, hee harpes vpon one string, he doubles it againe and againe, to shew vs things of his

owne

sounding to iudgement.

owne experience, because wee are so forgetfull thereof in our selues, like the dreamer, that forgetteth his dreame, and the swearer his swearing. So wee begge of euery vncleane spirit, vntill wee haue bumbasted our selues vp to the throat, filling euery corner of our hearts withal vncleannesse, and then we are like the dogge that commeth out of the sinke, and maketh euery one as foule as himselfe: therefore sayth *Salomon*, If any one will learne the way to hell, let him take his pleasure.

Mee thinke I see the dialogue betweene the flesh and the Spirit: the worst speaketh first, and the flesh sayth, Soule, take thine ease, eate, drinke, and goe braue, lye soft; what else should you doe buttake your pleasure? thou knowest what a pleasant fellowe I haue beene vnto thee, thou knowest what delight thou hast had by my meanes; but the soule commeth in, burthened with that which hath beene spoken before, and sayth, I pray thee remember iudgement, thou must giue account for all these things, for vnclesse you repent, you shall surely perish.

No, sayth the flesh, talke not of such graue matters, but tell mee of fine matters, of soft beddes and pleasant things, and talke mee of braue pastimes, Apes, Beares and Puppits, for I tell thee, the forbidden fruite is sweetest of all fruites: for I doe not like of your telling mee of iudgement: but take thou thy iewels, thy instrument, and all the strings of vanitie will strike at once, for the flesh loues to be braue, & tread vpon corks, it cannot tell what fashion to bee of, and yet to be of the new fashion,

Reioyce, O young man, in thy youth.

O this goes braue, for while wickednesse hath cast his rubs, and vengeance castes his spurres and his foote,

The Trumpe of the Soule

and thus shee reeles, and now she tumbles, and then shee
falles: therefore this progresse is ended.

Pleasure is but a spurre, riches but a thorne, glorie but
a blast, beaultie but a flowre, sinne is but an hypocrite, ho-
ny in thy mouth, and poyson in thy stomacke: therefore
let vs come againe and aske *Salomon* in good sooth, whe-
ther hee meaneth in good earnest, when he spake these
words: O (saith *Salomon*) *It is the best life in the world, to
goe braue, lie soft, and liue merrily, if there were no iudgemēt.*
But this iudgement marres al, it is like a dampe that puts
out all the light, and like a boxe that marreth all the
oyntment: for if this bee true, wee haue spunne a fayre
thred, that wee must answere for all, that are not able to
answere for one: why, *Salomon* maketh vs fooles, and
giueth vs gawdes to play withall: what then, shall wee
not reioyce at all? Yes, there is a godly mirth and if wee
could hit on it, which is called, Be merry and wise. *Sara*
laughed, and was reprooued: *Abraham* laughed, and
was not reprooued. And thus much for the first
part.

*But remember, that for all these things thou shalt come to
iudgement.*

This verse is as it were a dialogue betwixt the flesh
and the spirit, as the two counsellors: the worst is first,
and the flesh speaketh proudly, but the spirit comes in
burdened with that which hath bene spoken. The flesh
goeth laughing and singing to hell: but the spirit casteth
rubs in his way, and puts him in minde of iudgement,
that for all these things: now ends reioyce, and heere
comes in but: if thus but were not, we might reioyce still:
if young men must for all the sportes of youth, what
then shall old men doe, being as they are now? Surely,
if *Salomon* liued to see our olde men liue now, as here he
sayth of young men, so high as sin rageth, yet vengeance
sits aboue it, as high as high Babel. Me thinkes I see a
sword hang in the ayre by a twyne thred, and all the
sonnes

sounding to iudgement.

sonnes of men labour to burst it in tunder. There is a place in hell where the covetous Iudge sitteth, the greedy Lawyer, the griping Landlord, the carelesse Bishop, the lusty youth, the wanton dames, the theefe, the robbers of the common-wealth, they are punished in this life because they ever sinne as long as they could, while mercy was offered vnto them: therefore, because they would not be washed, they shall be drowned. Now put together reioyce and remember: thou hast learned to be merry, now learne to be wise: now therefore turne o-uer a new leafe, and take a new lesson; for now *Salomon* mocketh not as he did before, therefore, a checke to thy ruffes, a checke to thy cuffes, a checke to thy robes, a checke to thy gold, a checke to your riches, a checke to your beauty, a checke to your mucke, a checke to your graues: woe from above, woe from below, woe vnto all the strings of vanitie: doest thou not now maruell that thou hadst not a feeling of sinne? for now thou seest *Salomon* saith true, thine owne heart can tell that it is wicked, but it cannot amend: therefore it is high time to amend: as *Nathan* commeth to *Dauid* after *Belzebub*, to comineth accusing conscience after sinne. Me thinkes that euerie one should haue a feeling of sinne, though this day bee like yesterday, and to morrowe like to day, yet one day will come for all, and then woe, woe, woe, and nothing but darkenesse: and though God came not to *Adam* vntill the euening, yet he came: although the fire came not vpon *Sodome* vntill the euening, yet it came: and so comes the Iudge, although hee be not yet come, though he haue leaden teete, hee hath iron hands, the arrowe stayeth and is not yet fallen, so is his wrath: the pitte is digged, the fire kindled, and all things are made readie and prepared against that day, onely the finall sentence is to come, which will not long carrie.

You may not thinke to be like to the theefe that stea-

The Trumpet of the Soule

leth and is not seene: nothing can be hid from him, and the Iudge followeth thee at the heeles: and therefore whatsoeuer thou art, looke about thee, and doe nothing but that thou wouldest doe openly, for all things are opened vnto him: *Sara* may not thinke to laugh and not be seene: *Gebezie* may not thinke to lye and not be knowne: they that will not come to the banquet, must stand at the doore.

What, doe you thinke that God doth not remember our sinnes which we doe not regard? for while we sin, the score runs on, and the Iudge setteth downe all in the table of remembrance, and his scroule reacheth vp to heauen.

Item, for lending to Vsurie, Item, for racking of rents. Item, for deceyuing thy brethren, Item, for falshood in wares. Item, for starching thy ruffes. Item, for curling thy haire. Item, for paynting thy face. Item, for selling of benefices. Item, for staruing of soules. Item, for playing at cardes. Item, for sleeping in the Church. Item, for prophaning the Sabbath day: with a number more hath God to call to account, for euery one must answere for himselfe. The fornicator, for taking of filthy pleasure: O sonne, remember thou hast taken thy pleasure, take thy punishment. The careles Prelate, for murdering so many thousand soules. The Landlord, for getting money from his poore Tenants by racking of his rents: see the rest, all they shall come like a very sheep, when the trumpet shall sound, and the heauen and earth shall come to iudgement against them, when the heauens shall vanish like a scrole, and the earth shall consume like fire, and all the creatures standing against them: the rocks shall cleaue asunder, and the mountaines shake, and the foundation of the earth shall tremble, and they shall say to the mountaines, Couer vs, fall vpon vs, and hyde vs from the presence of his anger and wrath, whome wee haue not cared for to offend: but they shall not bee couered and

sounding to iudgement.

and hid; but then they shall goe the blacke way, to the Snakes and Serpents, to bee tormented of Diuels for euer: O paine vnſpeakable! and yet the more I expresse it, the more horrible it is, when you thinke of torment paſſing all tormentes, and yet a torment paſſing all that: yet this torment is greater then them, and paſſing them all.

Imagine you ſee a ſinner going to hell, and his ſumner gape at him, his acquaintance looke at him, the Angels ſhout at him, and the Saintes laugh at him, and the diuels rayle at him, and many looke him in the face, and they that ſaid they would liue and die with him, forſake him, and leaue him to pay all the ſcores: Then Iudas would reſtore his bribes: Eſau would caſt vp his pottage: Achan would caſt downe his golde, and Gehezi would reſuſe his giſtes: Nabuchadnezzar would be humbler: Balaam would bee faithfull, and the Prodicall ſonne would be tame,

Mee thinkes I ſee Achan running about, Where ſhall I hide my golde that I haue ſtolne, that it might not bee ſeene nor ſtand to appeare for a witneſſe againſt mee?

And Iudas running to the high Priests, ſaying, Hold, take againe your money, I will none of it, I haue betrayed the innocent bloud.

And Eſau crying for the bleſſing when it is too late, hauing ſold his birthright for a meſſe of pottage.

Woe, woe, woe, that euer wee were borne. O where is that Diue that would belecue this, before hee felt the fire in hell, or that would belecue the pooreſt Lazarus in the world, to bee better then himſelfe, before the dreadfull day come when they cannot helpe it, if they would neuer ſo ſaine, when repentance is too late? Herod ſhall then wiſh that hee were Iohn Baptiſt. Pharaoh would wiſh that hee were Moſes, and Saul would wiſh that hee had bene Dauid. Nabuchadnezzar,

The Trumpet of the Soule

buchadnezzar, that hee had beene Daniel: Haman to haue beene Mardocheus: Esau would wish to be Iacob, & Balaam would wish he might die the death of the righteous: then hee will say, I will giue more then Ezekias: crie more then Esau: fast more then Moses: pray more then Daniel: weepe more then Marie Magdalen: suffer more stripes then Paul: abide more imprisonment then Michai: abide more crueltie then any mortall man would doe, that it might be, *lee*, Goe yee cursed, might become yee blessed, Yea, I would giue all the goods in the world, that I might escape this dreadfull day of wrath & iudgement, and that I might not stand amongst the goe. O that I might liue a begger all my life, and a Leaper: O that I might indure all plagues and sores from the top of the head, to the sole of the foote, sustaine all sicknesse and griefes, that I might escape this iudgement.

The guiltie conscience cannot abide this day. The silly sheepe when shee is taken will not bleate, but you may carrie her and doe what you will with her, and shee will be subiect; but the swine, if shee be once taken, shee will roare and crie, and thinke shee is neuer taken but to be slaine. So of all things, the guiltie conscience cannot abide to heare of this day, for they know that when they heare of it, they heare of their owne condemnation. I thinke if there were a general collection made through the whole world, that there might be no iudgement day, then God would be so rich, that the world would go a begging, and bee as a waste wilderness. Then the couetous Iudge would bring forth his bribes: then the craftie Lawyer would fetch out his bagges: the Vsurer would giue his gaine, and the idle seruant would digge vp his talent againe, and make a double thereof. But all the money in the world wil not serue for one sinne, but the Iudge must answere for his bribes, he that hath money, must answere how he came by it, and iust condemnation must come vpon euery soule of them: then shall the sinner be euer dying,

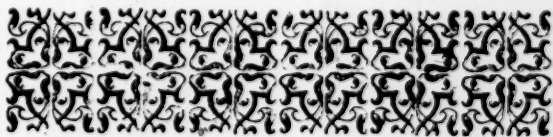
ſounding to iudgement.

ing, and neuer dead, like the Salamander, that is euer in the fire and neuer conſumed.

But if you come there, you may ſay as the Queene of Saba ſaid of King Salomon, I belecue the report that I heard of thee in mine owne countrie, but the one halfe of thy wiſedome was not told mee. If you came there to ſee what is done, you may ſay, Now I belecue the report that was told me in mine owne countrie concerning this place, but the one halfe as now I feele, I have not heard of; now chuſe you whether you will reioyce, or remember: whether you wil ſtand amongſt you bleſſed, or amongſt you curſed: whether you will enter while the gate is open, or knocke in vaine when the gate is ſhut: whether you will ſeek the Lord whileſt he may be found, or bee found of him when you would not be ſought, being run into the buſhes with Adam to hide your ſelues: whether you will take your heauen now here, or your hel then there: or through tribulation to enter into the kingdom of God, & thus to take your hell now here, or your heauen then there in the life to come with the bleſ-

ſed Saints and Angels, ſo that hereafter
you may lead a new life, putting
on Ieſus Chriſt and his
rightcouſneſſe.

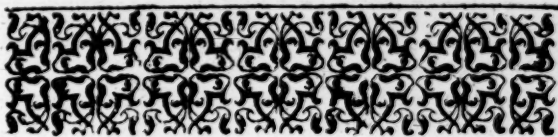
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Account of the

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THE SINFULL MANS SEARCH.

Iob. 8. 5. 6. 7.

5 If thou wilt earnestly seeke vnto God, and pray vnto the Almightye;

6 If thou be pure and vpright: then surely he will awake vnto thee, and make the habitation of thy righteousness prosperous.

7 And though the beginning be but small: yet thy latter end shall greatly increase.



IN a sicke and euill affected body (dearly beloued) we vsually see preparatiues ministred, that the maladies may bee made more fit and pliable to receiue wholesome medicines. The like, yea, and greater regard ought wee to haue of our soules, which being not crasie onely, or lightly affected with siane, but sicke euen vnto death, had need to be prepared with threatens and exhortations, comforts and consolations, one way or other, that they may be made fit, not to receiue the preparatiue, but the perfection of happie saluation. And for this cause haue I made choyse of this part of Scripture, as of a light to shine vnto vs in darknes, a direction to our steps, and a lanthorne to our pathes, while wee wander through the boystrous waues of this wicked world. The text is plaine, and obiect to euerie mans capacitie, naturally budding vnto

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vnto blossomes. The first, containing our dutie which we are to performe towards God. The second, Gods promises, if we performe this dutie.

Division.

Our dutie towards God, is implied in these three conditions. First, *If thou wilt early seeke vnto God.* Secondly, *If thou wilt pray vnto the Almighty.* Thirdly, *If thou bee pure and vpright:* so that the whole consisteth on these three poynts: First, what it is that God requireth, namely, a diligent and speedy search, in these words, *If thou wilt seeke early.* Secondly, how thy search is to bee made in prayer, in these words: *If thou wilt pray to the Almighty.* Thirdly, what effect these things ought to worke in vs, a puritie and sinceritie of life, in these words: *If thou bee pure and vpright.*

As our duty towards God consisteth in three poynts: so Gods blessing towards vs, is also threefold answerable to the same. First, for seeking, he promisseth, *he will awake vnto thee.* Secondly, for praying vnto him, *hee will make the habitation of thy righteousness prosperous.* Thirdly, for being pure and vpright, *hee will make thy latter end endurable exceedingly:* yea, though thy beginning bee but small.

Concerning
the search.

Ps. 107.

Mat. 6.

First therefore concerning the search, it is a worke both in desire and labour to be ioyned to God. In the Psalm this standeth for the burden of the song: *They called vpon the Lord in the time of their trouble, and hee redeemed them.* It is but, *Aske and haue, seeke and find, knocke and it shall be opened vnto you:* Sauiug that here these things are to be regarded, to wit, how, by whom, and when wee must seeke the Lord.

Mat. 17.

20.

Eccle.

33.

How? First, faithfully: for if yee haue but as much as *a graine of mustard-seede,* and say vnto this mountaine, *Remove, is shall remove,* and nothing shall be impossible vnto you.

Then next, humbly, for it is the humble petition that pearceth the skies, and that shewed the Publican to de-

part

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part home to his house more iustified then the boasting Pharise: and they alone that bee humble and meeke, find rest for their soules.

And last of all, continually: for we must not faynt in well doing, because the reward is not promised *to him that doeth, but to him that continueth to doe.*

*Gal. 6.
1. Thes. 6*

But we may long seeke and neuer finde, except wee seeke the Father by the Sonne: *For no man knoweth the Father, but the Sonne, and he to whom the Sonne shall disclose him: he is the way, the truth, and the life, and no man cometh to the Father but by him. There is one God, and one mediator betwixt God and man, the man Christ Iesus.* So that if wee sinne, we haue an aduocate, Iesus Christ the iust, and hee is the propitiation for our sins: onely let vs seeke the Lord while he may be found.

1. Tim. 2

And to this end the word *Seeking* is vsed in this place, that we may learne, that as the heauens and the planets, and the whole frame of nature were ordained to finish their course by motions and operation: so man, as hee was ordained to a most blessed and happie end, should attaine thereunto, not by sloth and idlenesse, but by an earnest seeking of the same.

The kingdome of heauen is like a treasure, which cannot bee found without seeking and digging. It is like the precious pearle, for which the wise Marchant was content not onely to seeke, but to sell all that hee had, to buy it. GOD hath placed vs heere in this world as husbandmen, to plowe vp the fallowe of our hearts: as labourers to worke in his vineyard: as trauellers to seeke a Countrie: as souldiers to fight the battell of the Lord, against the flesh, the world, and the diuell.

*Mat. 13.
14.*

And for this purpose hath hee proposed vnto vs an vtilld land, a vineyarde, a triple enemy to fight against: that wee might remember, that wee must till the ground, if we will reape the fruite: that wee must prune the

the

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Pro. 28. the vine, if wee will drinke of the grape : that wee must fight, if wee will ouercome. *Hee that tilleth the land* (saith the wise man) *shall bee satisfied with bread, but he that followeth idlenesse, shall bee filled with powertie.* Idlenesse is a moth or canker of the minde, and the fruites thereof are wicked cogitations, euill affections, and worse actions : corrupt trees without fruit, twise dead, and pluckt vp by the rootes, engendring in the minde, a loathing of God and godlinesse.

Iudg. 1.
Pro. 24.

Gen. 3.
Exod. 7.
22.
1.Ki. 13.
1.Cor. 2.

Eschue therefore idlenesse, I beseech you, and by the want ye find in others, learne instructiōs for your selues. Be not forgetful how busie your enemy is, if he find you idle: first, he putteth you in mind of some vanitie: then offereth opportunitie to practise: then hee craueth consent; and if ye graunt him that, he triumpheth by adding practise: he leaueth no meanes vnattempted, whereby he may subuert and bring you to perdition. To one (as to *E-nab*) he promiseth the knowledge of good and euil. Another he seduceth with lying speeches, as he did *Pharao* the King, whom hee deceyued by false Prophets. To the Iewes he pretended the temple of the Lord. To the heathen he shewed vniuersalities and antiquities. And to omit particulars, he leueth no meane vnattempted, whereby he may entangle the soules of the simple, and wrappe them in the snares of death. Fly idlenesse therefore, and seeke vertue, and the way thereof: seeke learning, as for a iewell, make diligent search and inquisition after her: seeke early, and seeke late, in the morning sow thy seed, and in the euening let not thy hand rest: seek him in the day of trouble, and hee will deliuer thee, and thou shalt glorifie him.

Seeke him, there is the commaundement: he will deliuer thee, there is the promise: and thou shalt glorifie him, there is the condition. To disobey the commaundement, is rebellion: to distrust the promise, is infidelity: to refuse the condition, is vile ingratitude. Wherefore let

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vs seeke, and seeke earnestly, with a true spirit, and humbleness of heart, and let vs perswade our selues, that there is no seeking without finding, no opening without knocking.

The second circumstance to be considered in this point, is to whom we must seeke for these things. Our direction is made vnto God, *For every good and perfect gift is from above, descending from the father of lights.* And as for many causes we are to seeke God, and to God alone, so especially for these foure.

1a. 1. 27.

First, because we haue nothing of our selues, nor of any other creature, but what soeuer we haue, we haue it of God: for what hast thou that thou hast not receyued? in him we liue, we moue, and haue our being. Art thou wise in thine owne conceyt? O remember, that the wisdom of the world is foolishnesse with God. O consider that the naturall man vnderstandeth not the things of God. These things are hid from the wise and prudent, and are reuealed to babes and sucklings. Alas, what were man if he were once left to himselfe? A map of misery, and a sinke of calamitie. Alas, how were he able to resist the fierie darts of the aduersary, who continually goeth about like a roaring Lion, seeking whom he may deuoure? Here ye may note first his malice, for he daily accuseth vs before the chiefe Iudge of the kings bench: when hee cannot preuaile in this court, but seeth his billes of accusation repelled, then he remoueth the matter to the court of our owne consciences, where on the one side he layeth the bookes of the Law, and statutes made against sin: on the other side, the billes of accusation brought in against vs out of the bookes of the Law, alleadging these stricke places against vs: *The soule that sinneth, shall die the death. Cursed is hee that abideth not in euery poynt of the law, to doe it.* On the other side, he bringeth in our consciences to witness against vs, and then inferreth this hard conclusion: *Therefore there is no hope in saluation.*

1. Cor. 2.
Rom. 1.

2. Pet. 2.
Rom. 2.

E

Then

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Then if hee see that wee appeale from iustice to mercy, and say, At what time soeuer a sinner repenteth, the Iudge putteth all his wickednesse out of his remembrance, he dealeth with vs, as craftie worldlings deale in matters of Lawe, who when they see their matters passe against them in higher Courtes, bring downe their case into the Countrey, to bee decided by the neyghbours: who, eyther for their simplicitie cannot, or for their fauour dare not iudge of the truth of the matter.

1 So our aduersary, though God himselfe doe discharge vs, though our conscience doeth testifie our innocencie: yet hee accuseth in the third Court before men, where he is bold to powre out his whole venome and poyson of his malice against vs, and to forge what lies, and slaunders, and libels he list, because he knoweth they shall be receyued as true.

Luk. 11.
Eph. 6.
Reuo. 12.

2 Thus he accused Christ Iesus our blessed Lord and Saviour before Pontius Pilate, and caused diuers false and vntrue witnesss to come in against him. But if he were malicious onely to wish our destruction, and not mighty to wreake his malice, we should haue little cause to feare: but he is mightie, therefore he is tearmed a lion, the power of darkenes, a great dragon, which drew to the earth, the third part of the stars of heauen: that is, with earthly reputation to haue ouerthrowne them, which seemed to shine in the church of God as lamps and starres. O then how easie is our ouerthrowe, if the Lord did not holde vs vp, which shine not as stars in heauen, but creep like wormes on earth?

3 Yet if he were but malicious and mighty, it were better with vs; but he is fierce, and therefore called a roaring Lion, who laying waite for the blood of the godly, stirreth vp blood-thirstie persecutors to make themselves drunke with the blood of Saints: as most grievously hee did from the time of Iohn Baptist, to the raigne of Maximianus,

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entius, the space of 294. yeeres, slaying some by the sword, burning other with fire, hanging some on the gallows, drowning some in riuers, stabbing some with forkes of yron, pressing others vnto death with stones, deuouring many thousands of the tender lambs of Christs flocke.

4 To this malice, might and rage, is added his subtile policy, which he vseth in circumueting the faithfull, he doth not pitch his tentes in any one place, but walketh about *Iohn. I.* from place to place to spe out his best aduantage, in the night hee soweth tares, and in the day hee hindreth the growth thereof.

5 He proceedeth after further, and addeth to his policie industrie, hee considereth our natures and dispositions, and to what sinnes wee doe most incline: and thereunto hee applyeth himselfe, sometimes by flattery, sometimes by feare, sometimes by feeding our humours hee subtilely inticeth vs, sometimes by violence hee goeth about to enforce vs, sometime by changing himselfe into an Angell of light, hee endeuoureth to betray our soules into his hands, and in whatsoeuer estate hee findeth vs, hee thereby taketh occasion to lay siege to our soules.

Thus ye see noted in a word, the force of our aduersarie: examine now your selues, whether you haue any thing in your selues, and you shal find nothing but weakness and corruption. It is God that giueth strength to the mighty, wilddome to the prudent, and knowledge to the vnderstanding: hee teacheth Dauids hand to fight, and his fingers to battell, he giueth strength to his armes to breake a bow, euen a bow of Steele: wherefore let neither the wise man glorie in his wisdom, nor the strong man in his strength: but let him that glorieth, glorie in the Lord. *Ps. 144.*

Secondly, wee are to seeke vnto God alone, because none is so present as he for God, because he is Almighty,

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and with his power filleth both heauen and earth, is present alwaies with them that feare him, and readie to succour them in distresse. The Lord is neere to all that cal vpon him in truth, he heareth our gronings and sighs, and knoweth what things are necessarie for vs before we aske.

The third reason why we must seeke vnto God is, none is so able to help as he: but of this I shall haue particular occasion to speake when I come to this poynt, *And pray vnto the Almighty.*

The fourth reason why we must seeke Christ alone is, because there is none so willing to helpe vs as hee. It is a great courage to vs to make sute, when wee are perswaded of the willingnesse of him to whom we make sute: & I pray ye, who was euer more carefull for our saluation, and more watchfull ouer vs than the Lord? who euer put his trust in him, and was confounded? In this respect he is called a Father, because, as the father tendreth his son, so the Lord doth all those that put their trust in him. Can there be any more willing to helpe vs than Christ, whose whole head was sicke, and whose heart was heauie for our sakes? yea, in whose bodie, from the sole of the foot to the crowne of the head, was nothing but wounds and swellings and sores: but alas, this was nothing to that he suffered for our sakes. Hee was compassed about with feares and horrors, till his sweat was drops of bloud, and his bones bruised in the flesh; he was whipped and scourged, and chastised with sorrowes, till he cryed out in the bitterneesse of his soule, *O Lord, if it be possible, let this cup passe from me.* The heauie hand of God was so grieuous vpon him, that hee bruised his verie bones, and rent his reynes asunder: he could find no health in his flesh, but was wounded, yea wounded to the death, euén the most bitter death vpon the Crosse. His tender fingers were nayled to the Crosse, his face was wrinkled with weeping and wayling, his sides imbrued and gored

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red with his owne blood, spurting and gushing fresh from his ribbes, the shaddowe of death was vpon his eyes.

O what griefe could be like to this, or what condemnation could be so heauie, sith there was no wickednesse in his hands? sith he was the brightnesse of his father glorie, and the Sunne of righteousness that shined in the world, as to see his dayes at an end, to see such throbbing sighs and carefull thoughts without cause of his, so deeply ingrauen in the tables of his brest? But was this all? No, my brethren, sith his excellencie was such aboue all creatures, that the world was not worthie to giue him breath, it was a greater griefe vnto him, to see himselfe made a worme, and not a man, a shame of men, and contempt of the people: to see his life shut vp in shame and reproches, how could it but shake his bones out of ioynt, and make his heart melt in the midst of his bowels? who was euer so full of woe, and brought so lowe into the dust of death? vpon whom did the malice of Sathan euer get so great a conquest?

This though it were exceeding, yet it was not all, no, it was but a taste of griefe in comparison of the rest: behold therefore (if your wearie eyes will suffer you to behold) the depth of all miseries yet behinde: the sinne that hee hated, hee must take vpon his owne bodie, and beare the wrath of his Father poured out against it. This is the fulnes of all paynes that compassed him round about, which no tongue is able to vtter, or heart conceyue: the anger of the father burned in him, euen to the bottome of hell, and deepe sinke of confusion: it wrapped him in the chaynes of eternall death: it crucified him, and threwe him downe into the bottomelesse pit of calamity, and made his soule by weeping and wayling to melt into these bitter teares trickling from his eies: *O God my God, why hast thou forsaken me?*

O that my head were a well of waters, and a fountayne

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tayne of teares, that I might weepe day and night at the remembrance hereof: but lest I linger too long about one flowre, while I haue many to gather, I will conclude this poynt thus in a word:

Sith Christ hath suffered these, and an infinite number more such like torments for our sakes, it is blasphemous once to dreame or imagine any to bee more willing to helpe vs then hee: nay, he is more ready to heare our prayers, than wee to offer them vnto him, insomuch as he complayneth by the Prophet Esay: *I haue bene found of them which sought mee not: all the day long haue I stretched out my hand vnto a rebellious people which walked in a way that was not good, euen after their owne imaginations.* And vnto Ierusalem hee sayth, *O Ierusalem, Ierusalem, how often would I haue gathered thee together, as the hen gathereth her chickens, but ye would not!*

Wherefore to ende this poynt: Seeke for knowledge, as for a treasure, and for wisdome, as for the wedge of gold of Ophir. No mention shall bee made in comparison of it, of Corall, Gabish, or that precious Onix: *For wisdome is more precious then pearles.* But aboue all things, seeke it where it may bee found: and where is the place of vnderstanding? Surely, man knoweth not the path thereof. The deepe saith, *It is not in mee: the sea sayth, It is not in mee: death and destruction say, We haue heard the fame thereof with our eares: all creatures say, It is not with vs: but God vnderstandeth the way thereof: and vnto man hee saith, The feare of the Lord is the beginning of wisdome, and to depart from euill, is vnderstanding.*

The third circumstance is, when we must seeke vnto God: and holy Dauid answereth, *Early, euen in a time when hee may bee found.* Let vs redeeme the day, which wee haue forefellowed to many dayes, wherein wee haue so long hardened our hearts: let vs take vp this day, and make it the day of our repentance: let vs make it a day of

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of newnesse of life, as it is the first day of the newe yeere: let euen this moment be the last of a sinfull life, and the first day to godlinesse. And as the wise man saith, *Make no long tarrying to turne vnto the Lord, and put not off from day to day: for suddenly shall the Lords wrath breake, & in thysecuritie thou shalt bee destroyed, and shalt perish in the time of vengeance.*

Eccle. 5.

Art thou a Magistrate, placed in high roome and authoritie, and seated in the throne of dignitie? Then vse not this thy might to wrong and oppresion, grinde not the face of the poore, swell not with pride, despising his lowe estate: *Sell not thy righteousness for siluer, preferring the marchants of Babylon, before the Citizens of Ierusalem.*

Amos. 8.

Art thou a private labouring man? *Do thy dutie truly, bee subiect, and line in dread to displease the good magistrate.*

1. Pet. 3.

Art thou olde, and hast consumed the flowre of thy youth in wantonnesse? Breake off thy course, and frame thy selfe to sobrietie: giue the water no passage, no not a little: for if it haue neuer so little issue, it will ouerflowe thee: and if thou do slacke the reynes neuer so little, thy finnes will carry thee (like a wild horse) thorow brambles and bushes, and wil leaue no soundnes in thy flesh: worke this reformation in thy self betimes, euen to day, euen this first day of the new yeere: *If you will heare my voyce, harden not your hearts,*

Art thou young, and doest begin to flourish like the young palme tree? O consider, that the onely way to rayne the blossomes of thy beauty, and to keepe thy flowre from withering, and thy lease from fading away, is to seeke early vnto God, and to apply thy mind to vnderstanding, to preuent the morning watches, and to giue thy body to bee moystened of the morning dewe! For beside the good houres that are well employed in some good studie and holie exercise, carely rising

bringeth

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bringeth health to thy body, and increaseth the number of thy dayes.

Ec. 12. Seeke therefore, and seeke early, consecrate your selues Nazarites vnto the Lord, touch no vnclean thing, giue no prouocation to the flesh, *Strive with the Cocke in watchfullnesse, and rise with the chirping of the birds: sacrifice your body a sweete smelling sacrifice vnto the Lord. This sacrifice is like a sacrifice of fine flowre: it is like the fat taken from the peace offering: yea, it is better then any sacrifice, it is like the flowre of roses in the spring of the yeere, and as the lilies in the springs of water, and as the branches of frankincense in the time of Summer: and as a vessell of masie golde beset with rich precious stones, as a fayre Oliue that is fruitfull, and as the tree that groweth vp to the clowdes.*

Ec. 32. *47. 50.* Hauing spoken of the Search, it followeth that I speake of the maner howe it is to bee made. In prayer, by these wordes, *If thou pray vnto the Almighty,*

I shewed you before, the force of our aduersarie, receyue now a shield against his force, euen the shield of prayer. Hee is not to be resisted by ringing of an hallowed bell, nor by sprinkling of holy water, nor by the relikes of Saints, nor by our owne workes and merits, for these are weapons of his owne making, but by an earnest seeking to God, which search and seeking must be made by prayer, against which, his poysoned venome taketh no effect.

Mat. 2. It is his malice that accuseth, prayer pleadeth thy case before God, and repelleth all his accusations: for all the Prophets doe witnesse, that whatsoever wee aske in prayer, if we beleue, we shall receyue it. It is his rage and furie that should terrifie vs; nay, that prayer that strengthened Sampson to rent a yong lion, as one should haue rent a kid, hauing nothing in his hand, shall smite and shut vp the mouth of this Lion. As for his policie, and

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and walking vp and down, seeking to deuoure vs, it cannot preuaile; For the prayer of the faithfull shall save them, and the Lord shall raise them vp, and if they haue committed sinne, it shall be forgiven them, and after this conflict ended, they shall triumph for euer with Iesus Christ our Saviour. But in any case see you vnto your prayer knowledge, that you be not seduced to offer your petitions to strange gods, as Saints, stockes or stones. Then consent that we aske onely in the name of Christ Iesus, not for any desert of our owne: for whosoever beleeueth in Christ, shall haue remission of sinnes, he shall not perish, but haue life euerlasting, hee shall not come into iudgement, but shall passe from death to life. Lastly, a confidence, which is a certaine perswasion of Gods mercie towards vs: this is that prayer, of which the Lambe testifieth, *That whatsoeuer we aske by prayer, it shall be given vs by God the father.* A thing (dearely beloued) so precious, that nothing is more accepted in heauen, nothing more gratefull to God: a seruice commaunded of God himselfe, taught by Christ our Saviour, and frequented by the Angels: a thing of more force with God, then any oration of the eloquent.

Hast thou not heard how the Sunne stood still in the firmament, and was not suffered to run his course? Iosua and Pzechias praied, and the Sunne stood still, Hast thou not heard of the stopping of the Lyons mouthes? Daniel praied, and his praier stopped the Lyons greedie and deuouring throates. Hast thou not heard of the diuiding of the red sea? The Israelites praied, & the waters of Iordan were dried vp: yea, the Israelites praied, and the waters stood about them like to a wal, Hast thou not heard how the fierie furnace lost his heate? The three children prayed, and the fire lost his heate. Hast thou not heard how the heauens were opened and shut? Elias praied, and the heauens were shut vp three yeares: Elias prayed, and the clouds powred downe rayne from heauen.

Iames. 5.

15.

Iohn. 16.

15.

10.

Iosb. 6.

2. King.

20

Dan. 6.

Exod. 14

Dan. 3.

1. King. 8

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O iure fortresse, more forcible then any engine, and stronger then the gates of hell, & to conclude, the summe and substance of all in few words: the onely thing whereby mortall men haue the clouds and the starres, and the Angels, and all the powers of heauen at commaundement. For as Deborah sung in her song: They fought from heauen, euen the starres in their courses fought against Sisera: for all creatures haue beene subiect to the prayers of the faithfull, to reuenge the Lords quarrell, to helpe the Lord, to helpe the Lord against the mightie. Prayer hath euer beene the cognifance, and the victorie, and the triumph of the faithfull: for as the soule giueth life to the bodie, so prayer giueth life to the soule.

O that I could engraue the loue of it in your hearts, as with a Diamond, and so instill your minds, that my words might be prickles to your consciences, and thereby giue you occasion to pray often. It is a wonderfull matter to be able to perswade men: but if prayer bee able to perswade the liuing God, O how great is the force thereof! it goeth thorow the clouds, and ceaseth not till it come neere, and will not depart till the most high haue respect thereunto. O that you would therefore pray often, and learne of Christ (the most absolute paterne of our life) to pray continually. Hee prayed in his baptisme, in the wilderness, in preaching, in working of miracles, in his passion, on the mount, in the garden, in his last supper, in commending his spirit to God at all times, and in all places, that he might leaue vnto vs an example of the same. It followeth. *And pray to the Almighty,* To those three former reasons which I brought, why we must seeke and pray to GOD alone, I added this as a fourth; because there is none so able to helpe vs as the Lord. He that trusteth in the Lord, shall bee as mount Sion. If God bee on our side, who can be against vs? It is God that iustificieth, who condemneth? The Lord destroyeth the counsell of the heathen, he maketh their deuices to bee of no effect, Christ

Luke. 6.

John. 11.

Mat. 26.

John. 18.

Luk. 22.

Luk. 23.

Mat. 19.

Psal. 40.

Rom. 8.

2. Tim. 4.

The sinfull mans search.

Chrutt is the Angell of great counsell, wiledome, and vnderstanding, and there is no deuice against the Lord. The world notwithstanding is come to that frame, that euerie man hath got him a strange kind of beliefe. Some belecue not the Law, but the Prophets: some bee perswaded in the supremacie, but not in the Sacrament: some in freewill, but not in merite: some in inuocation on Saints, but not in Purgatorie: some in pilgrimages and pardons, but not in Images: some like the doctrine well inough, but not the Preachers: the most belecue little, yet many belecue somewhat, few belecue all: therefore to deale plainely, because plaine dealing is best, you must not belecue by the halfes: I meane, you must not repose some trust in GOD, and some in Saints, but all in the Lord. *The gods of the Gentiles they haue mouthes and speake not, eyes and see not, eares and heare not*: then what can be looked for at their hands? But the Lord is strong and mightie, a mercifull God: and therefore through the Scriptures, hee is called a Rocke, a Fortresse, a strong Tower, a Shield, a horne of saluation, a refuge, the Lord of hostes, with other such like appellations, that we might be assured, that our helpe & deliuerance commeth from the Lord.

Puttest thou any trust in man, whose breath is in his nostrils? Cursed is he that maketh man his strength, and flesh his arme. Surely Pharao, and all Princes are a broken staffe, on which if a man leane, it will strike into his hand & pierce it, & lay him groueling in the dust: *It is better therefore to trust in the Lord, than to put any confidence in Princes*. Thinkest thou, that Angels, or Saints, or Images can helpe thee? O foolish and impious pietie, to attribute more vnto the Angels, than they dare arrogate vnto themselves. The Angell in the Reuelation forbiddeth Iohn to worship him. As for the image, wee read, that to turne the glorie of the incorruptible God, into the similitude of a corruptible creature, is Idolatrie.

Well

Psal. 83.

Esay. 9.

Pro. 2.

Pf. 105.

Psal. 18.

Iere. 67.

1. King.

16.

Psal. 18.

Reue. 19.

Rom. 1.

The sinfull mans search.

Deut.
27.

Well may I then affirme with Moses, *Cursed be the image and the image-maker.* The conclusion therefore of this poynt, is this, that wee seeke the Lord and his strength euermore, that we pray vnto God in humilitie and sinceritie, and in full assurance of faith continually, who without end is to be sought, because without end hee is to be beloued.

1. Thes. 8

The third thing containyd in our dutie is, what effect this seeking and praying ought to worke in vs, comprehended in these words: *If thou be pure and vpright*: if the cloudes be full, they wil powre forth rayne vpon the earth: and vnpossible it is, that a man that seeketh after God, & prayeth vnto the Almighty, should not bring forth the fruites of a godly life, for if the tree be good, the fruites cannot bee bad: and if the head of the water be pure, it will send forth pure waters into the cesterne. Wherefore as good motions are stirred vp by prayer, so must they bee fostered by practise of life, according to that of the Apottle: *Quench not the Spirit, nor grieve the holy one of God, by whome yee are sealed to the day of redemption.*

Ephes. 4.

He quencheth, dearly beloued, the spirit, which being once lightned with the sparkles of faith, and felt Gods motions in his heart, doth neglect to increase the one to a flame, and the other to good workes in his life, but with the dogge turneth to his vomit, and with the Sow that was washed, to her wallowing againe in the mire. Therefore (beloued) loue and seeke the Lord, pray to the Almighty, bee pure and vpright in conuerſation, flie from sinne as from a Serpent; for if thou come neere, it wil bite thee. The teeth thereof are as the teeth of a Lyon, to slay the soules of men, & all iniquitie is as a two edged sword, the wounds that it giues cannot bee healed. I dare not stand as I would vpon these points, fearing tediousnesse: wherefore let this suffice for the former general part, concerning the dutie we owe vnto God,

Now

The insull mans search.

Now Gods promises for the performance heereof, yeeld vnto vs most plentiful matter of doctrine and consolation. First, of his iustice, that as he will suffer no sinne unpunished: so he will leaue no good worke unrewarded, but giue to euery seuerall action his seuerall hire, and iust recompence of reward. Shall the howre come, in which all that are in their graues, shall heare a voice, and come forth, they that haue done well, to the resurrection of life, they that haue done euill, to the resurrection of condemnation? Shall the Lord search Ierusalem with Lanthornes? Shall all foule corners bee swept, and all pleites and wrinkles bee vnfolded? Shall the Sea, graue, death, and hel, giue vp all that is in them? And shal all the dead (both great and small) stand before God, when the books are opened? And shall euery man haue praise of God according vnto his deseruing? Shall wee then discern betweene the vessels of honour & of wrath, betweene sheepe and Goates, the iust and vniust? Finally, shall there be an infallible generall, and incorrupt iudgement, wherein the booke of all our offences shall bee laid wide open? Now God be mercifull vnto vs; be fauourable, O Lord, be fauourable. But to proceede, it is thy nature, O Lord, to gather vp the wheate, and burne the tares, to cut downe all fruitlesse trees, and cast them into the fire, yea, into a fierie furnace, that neuer shall bee quenched, into an viter darknesse, where is weeping, wailing & gnashing of teeth; then be fauourable, O Lord, be fauourable.

Doth not the Lord spare David, a king and a Prophet, for murder? Doth hee not spare the Sichemites for adulterie? Nor Absalom for treason? Nor Saul for tyrannie? Nor Eli for negligence? nor Achab, Ieroboam, nor Iezabel for cruelty? Nor Herod, Nabuchadnezzar, and Lucifer for pride? nor Pharaoh for incredulitie? Then be fauourable, O Lord, be fauourable to vs, in whome almost euery one of these sinnes doe dwell and remaine. Did the Lord for corruption ouerflow the world with water? Did he

1. Thes.
5.

Eph. 4.

The sinfull mans search.

he burne Sodome for her villanie? Did hee cast Adam and Eue out of Paradise, for eating of the forbidden fruite? Did hee stone a poore wretch to death, for gathering chips on the Sabbath day? Then bee fauourable O Lord, bee fauourable vnto vs. But dooth not the Lord spare the Cedar tree for his height? Nor the Oke for his strength? Nor the Poplar for his smoothnesse? Nor the Lawrel for his greennesse? No verily, from the Cedar that is in Lybanon, eu'n to the Hylos that groweth out of the wall, yea, euerie one that bringeth not foorth good fruite, is hewne downe and cast into the fire: it is a righteous thing with God, to render vengeance to those that disobey him, and to destroy such as haue forsaken the law by euermlasting perdition.

Reue. I. 7
2. Cor. 5.

Behold, the Lord shall come in the great and latter day of iudgement, when none shall escape his iudgement seate, with clouds shall hee come, and euerie eye shall see him, euen they which pierced him thorow, shall also waile before him, being summoned all to appeare most fearefully before his imperiall throne of maiestie: then be fauourable O Lord, be fauourable. Alas, with what eyes shall we miserable sinners behold him, so gloriously sitting in his royall kingdome, with all his mightie and holy Angels, & whole number of Saints sounding with the voice of the Archangell, and trumpet of God, causing the heauens to passe away with a noyse, & the elements to melt like waxe, and the earth to burne with the workes thereof? Yea, with what eyes shall we behold him, when wee see the Sunne darkned, the Moone eclipsed, and the stars fall downe from heauen? But alas, when he taketh the furbished blade into his hand, when hee is readie to throw the fierie thunderbolts of his wrath, when he summoneth before him the worme that neuer dieth, the fire that neuer shall be quenched, to reuenge vpon the wicked, into what a plight are they then driuen? Then leaue they off, Be fauourable O Lord, be fauourable; and say to the hils,
O

The sinfull mans search.

O yee mountaines, come and couer vs, O yee waters, come and ouerwhelme vs: woe, woe, woe, how great is this darknesse: The godly on the other side are bathed in such streames of blisse, and aduanced to such happinesse, as neither tongue can vtter, nor heart conceiue.

The second thing we haue to note in his promises, is his mercy, which exceedeth all his workes. For God, though he haue giuen a curse of the law against sinners, yet seeing Christ for the penitent hath borne the curse, whereby his iustice is not impaired, he is content to accept our weaknes as our strength, to recōpence our imperfection with reward of greatest perfection, and that which we can performe but in small part, he is content to accept as whole, not for any desert of ours, but in satisfaction of his ſōne, who payd with the seale of his owne blood, the ransome for our finnes, hee hath cancelled the hand-writing that was against vs. Wherefore wee are to pray vnto God, that whensoever our finnes shall come in question before him, that he would looke vpon Christ Iesus the true looking-glasse, in whom hee shall finde vs most pure and innocent, and to shine most clearely in the righteousness which hee had giuen vs by faith: so that we appeare not in our owne righteousness, but in the righteousness of the Lambe, who hauing taken away the finnes of the world, and hauing made vs as white as snowe, though wee were as red as crimson, sayth, hee will be mercifull to our iniquities, and will remember our finnes no more. Of him do all the Prophets beare witness, that through his name all that beleue shall receiue remission of their finnes. Againe, Drinke ye all of this, for this is my blood which is shed for the remission of sins. Christ gaue himselfe for our finnes, that hee might deliuer vs from the curse of the lawe, euen according to the will of the father. Christ bare our finnes in his owne body on the tree, that we being deliuered from sin, might ~~live~~ live in righteousness, by whole stripes we are healed, for we were as sheepe going

The sinfull mans search.

going astray, but are now returned to the shepherd and bishop of our soules. It is no more but belecue, and beleue: beleue, and receiue remission: beleue, and lay off thine owne righteousness, and inuest thy selfe with the righteousness of the vnspotted lambe.

Dauid was young, and after was old, yet in all his dayes he neuer saw the righteous forsaken. Sometimes he scourgeth his children, but like a louing father hee layeth no more vpon them then they are able to beare, for hee afflicteth them for his owne iustice, because they are sinners: for his wisdom, to exercise their faith: for his mercie, to cause them to repent: but this is the end of all, hee helpeth them in their distresses, hee reuengeth himselfe vpon his enemies, and giueth to his people rest and quietnesse. O that wee would therefore praise the Lord, and forget not al other his singular benefits: O that we would confesse, that his mercie endureth for euer.

The third thing to note in his promises, is his bountifull kindnesse, in requiring so small a thing, with so great and liberall blessings: and bindeth himselfe by obligation (as it were) that as sure as we performe the one, so hee will not faile to accomplish the other.

The fourth, is his patience and long suffering, which is not slacknesse, as some men account slacknesse: but is patience, because willingly hee would haue no man to perishe, but gladly would haue all men to come to repentance. He is content to stay our leasure, till we seeke and pray vnto him: and neuer smiteth, till there be no hope of redresse.

The fift, is his loue, in that he is content to stirre vs vp to holy exercises, and puritie of life, and to allure vs with faire promises of aide, and prosperous increase of all his blessings in this world. The particular examination of these blessings would require a larger discourse, then (fearing tediousnesse) I dare presume to trouble you withall: wherefore a word of each, and so I end.

Touching

The sinfull mans search.

Touching the first, where it is said, *God will awake vnto thee*, it is a greater benefit then the words import: for it signifieth, not onely that he will heare thee, but that he will also doe what thou desirest, and satisfie thy request. As long as the sinner sleepeth, the Lord is said to be asleepe: but as soone as the sinner awaketh from sinne, God will arise (saith David) and his enemies shall be scattered, and they that hate him, shall flie before him: as the smoake vanisheth before the wind, and as the waxe melteth before the fire, euen so shall the wicked perish at the presence of God. Wherefore as Paul exhorted the Ephesians, so I exhort you, *Awake thou that sleepest, stand vp from the dead, and Christ shall giue thee light*: awake vnto God, and God will awake vnto thee, and Christ, euen the sonne of God, the bright morning starre, shall giue thee the light of life.

Psal. 78.

Ephes. 5.

In the second, hee promifeth abundance of worldly blessings, in recompence of prayer, for it is said, *Hee will make the habitations of thy righteousness prosperous*, that is, the Lord will make peace within thy wals, and prosperitie within thy palaces: he will commaund his blessings to be with thee in thy storehouse, and in all thou setteth thy hand vnto: hee will open vnto thee his good treasures, euen the heauens to giue raine on thy land in due season. Thou shalt lay vp gold, as the dust, and the gold of Ophir as the flint of the ryuer: thou shalt wash thy pathes with butter, and thy rockes shall powre out riuers of oyle: thou shalt call saluation thy wall, & praise shal be in thy gates. Lo, thus shall the man be blessed that feareth God.

Reue. 22.

2.

Psal. 1.

12.

Provs. 28

Iob. 22.

Ps. 128

Lastly, for being pure and upright, he will make thy latter end greatly increafe, and that thou maiest the lesse mistrust his promise, he will doe it, though thy beginning be but small.

Here (brethren) yee see what a sea of matter is offered me, whereunto if I would commit my selfe, I might discourse vnto you, what strange euents (by Gods prouidence)

F

haue

The sinfull mans search.

*Heb. 8.
Gen. 30.
Dan. 6.*

haue hapned in the world, what great kings and potentates haue bene plucked downe from their thrones, and what contemptible persons in the eye of the world, haue bin aduanced to their roomes. How Mardocheus a stranger was exalted into Hamans place: how Ioseph and Daniel, the one a bond-man in Egypt, the other a captiue in Babylon, were made Princes in those kingdomes. But because I will not ouermuch transgresse the bondes of modesty, or hold you longer than in this place I haue bin accustomed, only remember what the Prophet saith; *He raiseth the needy out of the dust, and lifteth the poore out of the mire, that he might set him with the princes, euen with the princes of the world.*

Psal. 113

Psal. 78

Iob. 42.

Psa. 126

Psal. 41.

Remember the example of David, whom the Lorde chose and tooke from the Ewes great with yong, that he might feed his people in Iacob, & his inheritance in Israel. Remember the example of Iob, how the Lord turned the captiuitie of Iob, as the riuers in the south, how he blessed the last daies of Iob more than the first, how he gaue him sheep and camels, and oxen, and the asses, in more abundance than he had before, how he increased him with sons and daughters, euen to the fourth generation, so that he died being old and full of daies. Remember euen our owne estate, for whom the Lord hath done great things already: as created vs, and redeemed vs, & sanctified vs, and not long since deliuered vs from the gaping iawes of those that sought to sucke our bloud. Vpon some he hath bestowed humilitie, whereby their mindes are adorned with vertue: honor vpon others, whereby their persons are inuested with maiesty: vpon others comelines, whereby the other two are graced: vpon others orchards, which they planted not, or at least vnto which they gaue no increase: vpon others increase of vertuous children, whereby their posteritie is preserved: vpon others, the free passage of his word, which a long time had bin obscured by ignorance, the mother of deuotio, as the shauelings call it, but vnder a scelp-

The sinfull mans search.

a stepdame of destruction, as we perceiue it: & though he bestowe but some one or two of his blessings vpon vs, yet how much are we bound for these blessings, to sing praise & honor, & glory, vnto him that sitteth vpon the throne, & vnto the Lambe for euer! But vpon whom he hath bestowed all these blessings, O how strictly by good cause are they bound to magnifie the Lord, and to reioyce in God their Sauiour! Examine then your owne consciences I beseech you, whether God hath bestowed all these blessings vpon you or no: and if he haue, O what great cause haue you to come before his face with praise, to sing lowd vnto him with Psalmes, to worship & to fall down before him, to giue vnto the Lord the glory of his name, to bring an offering of thanksgiving, and to enter into his courts with praise! And yet who knoweth whether the Lord hath greater blessings for you in store? ye may be sure he will pull downe the mightie from their seate, and exalt the humble and meeke. Surely the Lord doth vse vertue as a meane to bring vs to honor, and whosoever you shal see endued with the vertues of this text, I meane, with seeking vnto God, with praier and puritie of life, ye may be sure there is a blessing reserued for him of the Lord, yea, such a blessing, as though his beginning be but final, yet his latter end shall greatly increafe.

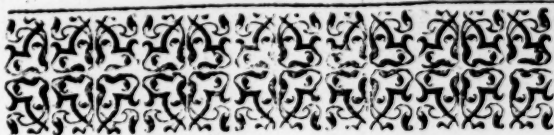
*Psal. 99.
Psal. 96.*

God increafe the loue of these things in our hearts, & make vs worthy of Christs blessings, which he hath plentifully in store for vs: that after he hath heaped temporal blessings vpon vs, hee would giue vs the blessing of all blessings, euen the life of the world to come.

FINIS.

Great Britain 1794

London: Printed by J. Smith, in Strand, 1794.



Maries Choyce.

Luke. 10. 38. 39. &c.

38 Now it came to passe as they went, that he entered into a certaine towne, and a certaine woman named Martha, receined him into her house.

39 And shee had a sister called Marie, which also sat at Iesus seate, and heard his preaching.

40 But Martha was cumbred about much seruing, and came to him and said, Master, doest thou not care, that my sister hath left mee to serue alone? Bid her therefore that shee helpe me.

41 And Iesus answered, and said vnto her, Martha, Martha, thou carest and art troubled about many things.

42 But one thing is needfull, Marie hath chosen the good part, which shall not be taken away from her.



S Christ had shewed himselfe louing vnto Lazarus and his sisters, in raysing him from the death of the bodie, and then from the death of the soule: so doe they here shew their thankfull minds to Christ againe, the one by receiuing him into her house, and the other by entertayning him into her heart. As he was G O D, he was receiued of Marie: as hee was man, hee was receiued of Martha. They both desired to entertaine our Sauour, as Iacob and Esau desired to please their aged Father: but Marie made choyse of the

Ioh. 11.

Gen. 27.

Maries choyce.

better part, and was preferred before her sister, as Iacob
sped soonest of most daynty vention, and preuented his
brother of the blessing. And although the care of Mar-
tha in entertayning of Christ be not to be misliked, yet
Maries diligence in hearing his doctrine, is of purpose
preferred, to teach vs, that it is much better with Marie
to studie in the word, and first to seeke the kingdome
Mat. 6. of G O D, than with Martha to labour in the world,
35. and to neglect that heauenly kingdome. And yet not-
withstanding, such is the corruption of this rustie age,
that our greatest care is to provide for this present life,
as the Rich man, Luke 12. that enlarged his barnes
wherein to put his store for many yeeres; but we neuer
or very late remember to provide for the life to come,
like that other Rich man, Luke 16. that neuer thought
of heauen, till hee was tormented in the flames of
hell.

In the II. of Iohn, Christ is said to loue the whole
familie, and here hee is said to come vnto them. For
whom he loueth he cannot choose but visite, like the
Iob. 2. friendes of Iob that came to comfort him in his great
aduersitie: yea, and the greater loue hee beareth vnto
any, the oftner he will resort vnto them, yea, hee will
come and dwell with them, Iohn 14. 23. Like Iacob
Gen. 47. that came downe into Egypt, to his beloued sonne Io-
seph, and dwelt in Goshen. But Christ is yet more kind
Gen. 45. then Iacob was, for he came not till he was sent for with
horses and Chariots: but Christ came of his owne accord
to this beloued familie.

Thus doth he alwaies preuent vs with his blessings:
before he was desired, he came into the world, he called
his Apostles before they came to him, and before hee
was requested, he came vnto this noble house. O hap-
pie house that entertained such a guest! but thrice hap-
pie inhabitants to whom such a guest would vouchsafe
to come! When hee came to the swinish Gadarens,
they

Maries choyce.

they desired him to depart out of their coastes, preferring their swine about their Saviour: but this godly familie receiued him into their house, preferring their God before their golde, and the health of their soules before their worldly wealth. They receiued him into their house, who had not a house wherein to put his head. Wherein their hospitalitie is commended, and shall certainly be rewarded at the dreadfull day: for with this and such like workes of mercy, the Lord shall answer the sentence of iudgement, which is to be denounced against the wicked, that neuer exercised those workes of mercie.

Let vs learne by their example to be harbourous, and giuen to hospitalitie, which is so often commended vnto vs in the Scripture, and shall be so richly rewarded at the last day. Those godly Fathers, Abraham and Lot, entertained Angels in the habite of strangers: so wee may daily entertaine Christ Iesus in the habite of a poore man, of a blind man, of a lame man; and whatsoever is done vnto any of these that are his members, he accounteth and accepteth as done vnto himselfe.

Now as the vertue of hospitalitie is commendable in all sorts of men: so is it more especially commended to the Ministers, who are expressly commaunded by the Apostle among other things, to be giuen to hospitalitie. Vnto the Leuites in the time of the lawe, the Lord appointed cities of refuge, to signifie that the Ministers house should be the poore mans harbour, and his store their treasure: but the true Ministers of our daies haue no cities of refuge for others, for they haue none for themselves: they haue not wherewith to relieue the wants of others, for they haue not to relieue their owne.

When Martha had thus entertained Christ as hee was man, into her house, Marie began to entertaine him as he was GOD, into her heart, she sate at his feete to heare his preaching, for no sooner was Christ come into the house, but that he tooke occasion to teach and instruct

Luke 8.

Math. 8
19.

Gen. 18.
Gen. 19.

1. Tim.
3.2.
Num. 35

Maries choyce.

Luk. 15. the family, and in stead of bodily foode, which they bestowed vpon him, to giue vnto them the foode of the soule. Thus doth hee alwayes shew himselfe a thankfull ghest, into what house soeuer he entreth, hee leaueth better things behind him then he findeth, he loues not to be in Zachees debt for his dinner, for in stead thereof hee bringeth saluation to his house, neither doth he leaue his supper vnpaid for here, for in stead thereof he bestoweth vpon them an heauenly Sermon, This should be the exercise of faithful Ministers, when they are invited to great feasts, that as they are called the salt of the earth, which serueth to season the meates, to make them sauorie, and preferue them from putrification, so they should season the table talke with some godly conference, to minister grace vnto the hearers, Ephe 4.29.

Mat. 5. 13. These sisters were godly women, and both earnest fauorers of Iesus Christ, and yet in the maner of their deuotion there is such difference, that the worldly affection of the one, may in some sort be milliked, in respect of the godly exercise & practise of the other: Martha is foreincumbred with much seruing, where a litle seruice had bin sufficient, but Mary is attentue to heare the word of God which neuer can be heard sufficiently.

Mat. 5. Marie sitteth to heare the word, as Christ vsed to sit when hee preached the word, to shew that the word is to be preached and heard with a quiet mind. In a still night euerie voice is heard, and when the bodie is quiet, the mind most commonly is quiet also. But Martha is troubled with other affaires, & therefore vnfit to heare the word: as the ground that is surcharged with stones, or ouergrown with weedes and thornes, is vnfit to receiue the seede, or yeeld any fruit to him that tilleth it. As often therfore as we come to heare the word of God, wee must not come with distracted minds, we must not trouble our selues with the cares of this life, which (as our Sauour said) are thornes to choake the word, and to make it vnfruitfull.

For

Maries choyce.

For Moses was vsfit to talke with God, till he had put off his shooes, and the blind man vsfit to come to Christ, till he had throwne away his cloke: so wee must thinke our selues vsfit to heare the word, and vnapt for euery heauenly exercise, till we haue put off our shooes, that is, our worldly cogitations and affections, and till wee haue cast away our cloke, that is, all lets and impediments which might hinder vs from profiting in our profession.

When our mindes are quiet, wee are fit to deale with heauenly matters: therefore the Doctors conferred sitting in the Temple: and God delighteth to deale with vs when we are most priuate: he appeared to Abraham sitting in the doore of his Tent. The holy Ghost came downe vpon the Apostles, and filled all the house where they were sitting. The Eunuch sitting in his chariot, was called and conuerted by Philips preaching.

Marie sate at Iesus feete, yet sate she not sleeping, as many sit at the preachers feete, but she sate at Christ his feete, and heard his word: As Paul was brought vp at the feet of Gamaliel, and was perfectly instructed in the law of the fathers.

Her humilitie is commended, in that she sate at Iesus feet, to shew that the word is to be heard with all humilitie: her diligence and earnestnes appeareth, in that shee would not depart to helpe her siter, to signifie that the hearing of the word must be preferred before all worldly businesse.

Her diligence and humilitie serueth to condemne our negligence and contempt of Christ and his word: we doe not sit at Christ his feete, nay, we rather set Christ at our feete, when wee are so negligent in hearing of his word.

Wee are as slowe to come to the Church, as the Rauen was to come to the Arke, and as loth to spend any time in the seruice of God, as Pharao was loth to let the Israelites go to serue the Lord. If a commoditie were

Exod. 3.

Mar. 10.

Gen. 18.

Acts. 2.

Acts. 8.

Act. 22.

Gene. 8.

Exod. 8.

32.

to

Maries choyce.

2. Sa. 15. to be seene, whereout some profit might arise, how carefull would we be to procure it? what paynes would we take to get it? Absolon was not more desirous of a kingdome, then the rich men of our time are desirous of golden gaine. But if it be a matter of cost or trouble, if they cannot heare the word preached without some hindrance to their worldly busines, and some extraordinary charge to their purse, then like the Gadarenes, they are content to take their leaue of Christ and his word, and had rather lose that heavenly pearle, than they would part from their worldly pelfe.

Luke. 8.

Mat. 13.

40.

2. Tim.

4. 2.

Math. 6.

Thus in Christ we haue the patterne of a good pastour, and in Marie, the patterne of a good hearer. Let ministers learne by his example, to take all occasiō to preach the word, to be instant in season and out of season, and let Christians learne by her example, first to seeke the kingdome of God and his righteousness, and then to provide for the things of this life.

While Marie was carefull for the foode of the soule, Martha was curious to provide foode for the body, her greatest care was to entertaine Christ, and to make him good cheere, to tellifie her thankfull mind vnto him that had done so great things for them, he had raised her brother Lazarus from death to life, therefore he was worthy to be well entertayned.

1. Ki. 17.

2. Kin. 4.

If Elias deserued to be well dealt withall at the hand of his hostesse, whose sonne hee had restored to life: or Elisa deserued such entertainment for her sonnes reuiuing, then surely our Sauour Christ is worthy to be welcome hither, where hee had raysed Lazarus out of his graue, wherein he had lyeen by the space of foure dayes before.

Luke. 11.

It was well done therefore of Martha to shew her thankfull minde vnto Christ, but it was not well done at that time to shew her selfe thankfull in that maner, it was then time to heare the word, for at that time Christ preached

Maries choyce.

ched the word, it was no time for her to spend that time in other affaires, and to neglect the greatestt affaire, the meanes of her owne saluation.

It was not vnlawfull for Martha to labour, no more than it was vnlawful for Peter to sleepe: but when Christ was preaching, it was no time for her to be so busie in seruing, no more than it was time for Peter to sleepe, when Christ willed him so earnestly to watch and pray. When Christ preached out of Simons shippe to the people that stood vpon the shore, it was no time for Peter to play the fisherman. But when Christ had left speaking, and commaunded him to launch into the deepe, then it was time for Peter to let downe the net.

There is a time wherein wee ought to labour in our vocation, & a time wherein we ought to heare the word, and as we may not vterly neglect our lawfull callings to follow sermons, so must we not bestow the sabboth, which is consecrated to the seruice of God, in following the workes of our vocation. All things haue their appoynted time (saith the wise man) Ec. 3. and euery thing is seemely in his conueniēt season; but when things are done preposterously and out of order, there followeth confusion.

Although Martha did not heare Christ, yet did she labour for Christ; many in our daies will neither labour for Christ, nor heare of Christ; but as the Israelites were wearie of their iourney in the wilderness, & loathed that heauily Manna; so these men are weary of euery godly exercise, and are scone cloyed with the word of God.

The five foolish Virgins wasted their oyle to no purpose, and while they went to buy, were excluded the marriage: & these foolish men spend this time of grace vainely and wantonly, as though after this life there were no time of iustice and vengeance to be feared. The day serueth for their pride or profite, the night is spent in sport and pleasure, and no time is left to heare the word. When wee are playing, they are playing: when

Mat. 25.

Luke. 5.

Nu. 21.

Mat. 25.

we

Maries choyce.

Gen. 6.

Heb. 11.

1. King.

18.

we are preaching, they are eating and drinking, like the old world, that ate and dranke, that married wiues, and gaue in marriage, while Noah was preparing the Arke for the sauing of his household. And as Baals priestles wounded themselves to serue their idole, so these men take dangerous courses, & strangely trouble themselves to serue the deuill.

Ge. 37.

1. Sa. 17.

Now Martha findeth her selfe agriued, and begins to enuie her sisters exercise, as Iosephs brethren enuied him for his dreames; and the sonnes of Ishai, that disdaind their brother Dauid, for his forwardnes in the combat with Goliath.

These two sisters, that in other things agreed so well together, in this do differ so much, that Christ must haue the hearing of the matter, and decide the controuersie: Martha playeth the plaintife, and accuseth her sister. Marie the defendant answereth by her aduocate, and Christ himselfe that tooke vpon him the office of an aduocate, is become the Iudge, and giueth sentence on Maries side: Martha complaineth of her sisters slothfulnesse, and seemeth after a sort to blame our Sauour for winking at it, requiring him to see the matter redressed speedily. But Christ first reproveth Marthas curiositie, and then excuseth, yea, and commendeth Maries care.

Psal. 69.

Lu. 7. 33

Mat. 23.

Lu. 7. 34

In Martha it appeareth how willing wee are to please our selues in our owne conceits, & how ready to conceale amisse of others doings, yea, sometimes to preferre our owne defects before the perfections of other men. If Dauid chasten his soule with fasting, it shall be turned to his reproof. If he put on sackcloth, to testify his contrition, they iest at him, & the drunkards make songs of him. If Iohn Baptist be temperate in his apparel & diet, they will say, he hath a deuill. If Paul answer discreetly for himselfe, he shall be charged to be mad with ouermuch learning; yea, if our Sauour Christ himselfe frequent the company

Maries choyce.

pany of sinners, to reclaime them from sinne, they will not sticke to call him a friend and companion of Publicans & sinners. Amongst vs, if there be any that bee more forward in religion then the rest, and more diligent to heare the word, as Marie was, there shall not want some or other to censure them at their pleasure, yea, to find fault, and to condemne them for so doing; yet are not the godly to be discouraged herewith, or to desist from their godly exercises: for as the Lord answered for Marie, when she held her peace, so the Lord will defend their cause, and take their part against their aduersaries. The Lord cannot abide to heare his seruants ill spoken of, but is alwaies ready to maintayne their right, and to answer for them. Hee will not suffer Laban to speake an ill word to his seruant Iacob. And if Aaron and Miriam murmure against Moses, the Lord will punish it with leprosie. What a comfortable thing is this to the godly, that the king of kings wil take their partes, and will not suffer them to sustaine any wrong? Hee is a most sure and trusty friend, that will not abyde his friendes to bee back-bited or ill spoken of, but eyther hee will answere in their defence, or he will finde some meanes to stop their mouthes, and restraine the flaunderous tongues of their enemies, as sometime he stopt Balaams passage, when hee went to curse Gods people, and caused the dumbe beast to speake, and to reprocue the madnes of the Prophet, rather then he would haue his people to be cursed.

The repetition of Marthas name argueth the vehemencie and earnestnes of this admonition. The Lord is fayne to be very earnest and importunate with vs, before he can reclaime vs. So when God spake vnto Abraham, he called him twise by name: Christ called Peter thrice by name, Iohn, 21. to cause him make his three-fold confession, to make amends for his three-fold deniall. And when the Lord spake vnto Samuel, hee called him 4. seuerall times by name, before he answered: for such is the great

Gen. 3.

24.

Nu. 12.

Nu. 22.

2. Pe. 15.

Gen. 22

I. Sa. 3.

Marries choyce.

great mercie of God, that he is content to admonish vs often of our dutie, and such is the dulnes and perversnes of our crooked nature, that we cannot be gayned by the first admonition: but the Lord must call vs often and earnestly, before we will hearken vnto him.

There are two things in this speach of Christ to be obserued. The first is, his modest reprehension of *Marthaes* immoderate care: the other is, his friendly defence of *Marries choyce*. Though *Martha* was very carefull to entertaine Christ in the best maner, yet if he perceyue any thing in her worthy reprehension, he will not sticke to tell her of it: hee will not soothe her in her saying, nor smooth her in her owne conceit, for all the trouble and cost that shee bestowes vpon him. If we be often inuited to some mans table, and kindly entertained, it would be vnkindly taken, if we should find faule with any disorder: but for as much as all Christ his actions are the instructions of Christians, therefore euery Christian, but especially Preachers, whom it more specially concerneth, must learne by this example how to behaue themselves when they are inuited to great feasts, namely, to speake their conscience freely when they see a fault. The best requitall that wee can make for our good cheare, is to giue good counsell and wholesome admonitions to them that inuite vs. When Christ dined with the Pharisee, *Luke. 11.* and was misliked for not washing before dinner, he tooke occasion to reprove their hypocrisie, their outward shew of holynes, which was the sin of the Pharisees: and at another time hee noteth them for prelsing to the chiefe places at banquets, and sheweth what modesty is to be obserued in sitting downe to meate, & what ghestes should be bidden to our table. So should Preachers behaue themselves towards those that inuite them to great feasts, whē they see perhaps some fault or disorder, either in the master of the house, or in some other of the ghests, to say vnto them thus or otherwise as the case requieth:

Luk. 14.

Maries choyce.

I will warne you of one thing that will doe you good, that you would leaue your vsurie and extortion, your couetousnes and opprelſion, that you would leaue your ſwea- ring and blaſpheming the name of God, that you would forbear to prophane the Lords Sabboth, that you would leaue your pride & exceſſe in your diet and apparel, that you would forbear to ſpeake ill of any behinde their backes, or to beare any malice or hatred to any of your neighbours.

Theſe are the faults which are eaſie to be eſpied almoſt in euery place, and theſe are the faults which the faithfull miniſter of Chriſt Ieſus ſhould not leaue vnrerooued whereſoeuer he cometh. But as Elias told Ahab of his idolatry, though he were his king, and Iohn Baptiſt told Herode of his adulterie, though he did many things for him, and heard him gladly: to ſhould the preachers reprooue the people for their notorious offences, notwithstanding ſome fauours and curteſies receiued from them. If Chriſt had cauſe to find fault with Martha for her too much diligence in his entertaynement, it ſeemes he was not curious of his dyet, but would haue bin content with ſimple cates, he was no delicate or dainty gheſt, he did not affect or delight in ſumptuous banquets, or cottly fare, he rather requireth a religious heart, a conſtant faith, a willing mind to heare the word, with an earneſt care to liue thereafter. Theſe are the things wherein the Lord delighteth: theſe are the iuncates which he deſireth, and which he preferreth before all earthly cheare.

Thus is Martha reprehended for her curioſitie: now let vs ſee how Marie is excuſed and commended for her godly care. One thing is neceſſary (ſaith Chriſt): & what is that one thing? Euen to heare the word preached, which is the power of God to ſaluation, to euery one that beleeueth. A man may better want all things, then that one needfull thing, and yet we deſire al other things, & neglect that one thing, which is ſo needfull.

This

I King.

18.

Mat. 14.

Marke.

6. 20.

Maries choyce.

This one thing hath Marie chosen, and therefore hath chosen the better part. Marthas part is good, because it provideth for this present life: but Maries part is better, because it leadeth to eternall life. It is good to be occupied about our calling, to get our living; but it is better to be occupied in hearing the word, which is able to saue our soules. As the head and the foote are both needfull in the body, so Marie and Martha are both needfull in a Common-wealth: man hath two vocations, the one earthly, by his labour; the other heavenly, by his prayer. There is the active life, which consisteth in practising the affaires of this life; wherein man sheweth himselfe to be like himselfe, and there is the contemplative life, which consisteth in the meditation of diuine and heauenly things, wherein man sheweth himselfe to bee like the Angels: for they which labour in their temporall vocations, doe liue like men, but they which labour in spirituall matters, liue like Angels. When they heare the word, God speaketh vnto them: when they pray, they speake vnto God: so that there is a continuall conference betweene God and the, because they are continually exercisid in hearing and praying.

*Gene. 25.
28.*

Christ loued Martha for her hospitalitie, as Isaac loued Esau for his venison, So did he loue Marie for her diligēce in hearing his word, as Rebecca loued Iacob, for harkening to her voyce. A nurse which hath her brest full of milke, doth loue the child that sucks it frō her: and Christ which hath his brest full of heauenly milke, is glad when he hath children to sucke the same. Let vs therefore (as the Apostle willeth vs, *1. Pet. 2. 12.*) laying aside all malicioufnes, and all guile, and dissimulation, and enuy, and all euill speaking, as new borne babes, desire the sincere milke of the word, that we may grow thereby to be perfect men in Christ Iesus: let vs breathe after the fountaine of the liuing water, which springeth vp vnto eternall life; and as the fainty Hart desireth the water brooke

Pf. 42. 1.

to

Maries choyce.

to quench his thirst: and for as much as many things are so troublesome, and one thing is so needfull, let vs seeke that one needfull thing, the end of al things, euen to feare God and keepe his commaundements, which we learne by hearing the word of God, whereby faith (without the which it is impossible to please God) is begotten and nourished in the hearts of men.

This is that good part which Marie hath chosen, by so much better thē her sisters choice, because it concerneth a better life, and hath the fruition of this present life. Marie hath a double portion: she heard the word, and ate of the meate which her sister dressed, for godliues hath the promise of this life, and of the life to come. As for al other things, whether they be honours, promotions, pleasures, and what not: they serue only for the maintenance of this present life, which is so short and subiect to mutability: but the word of God is the food of the soule, the bread of life, that immortall feed which bringeth forth fruit vnto eternal life. Let the word of God therefore be precious vnto vs, because it is so permanent: for heauen and earth must passe, but the word of God endureth for euer. If we make choice of any thing beside, it must bee taken from vs, or we shall be taken from it: but if we make choyce of this one thing, it shall neuer be taken from vs, neither in this world, nor in the world to come. The Lord graunt that we bee not onely hearers, but doers of the word, that it may be truly said of vs, as Christ said of his Disciples, that heard his preaching, Behold my brother, my sister, and mother: or as he answered the woman that commended his carnall kindred, *Blessed are they that heare the word of God, and keepe the same.*

FINIS.

G

Ec. 12.

13.

Heb. 11.

6.

Rom. 10.

17.

1.Tim. 4.

8.

1.Pet. 1.

13

Zuk. 21.

33.

1.Pet. 1.

25.

Isa. 1. 22.

Mt. 12.

50.

Luk. 11.

28.



THE FIRST SERMON of Noahs drunkennesse.

Gen. 9. 20. 21.

*Noah also began to be a husbandman, and planted a vineyard.
And hee dranke of the wine and was drunken, and was uncovered in the middes of his tent.*



First, we are to speake of Noah, then of Cham his wicked sonne, and after of Shem and Iapheth his good sonnes: In Noah, first of that which hee did well, and then of his sinne. In Cham, first of his sinne, and then of his curse. In his brethren, first of their reuerence, and then of their blessing.

Now we will speake of the father, and after of his children. *Then (sayth Moses) Noah began to be a husbandman,*

This is the first name which is giuen to Noah after the flood, he is called a husbandman; & the first worke which is mentioned, was the planting of a vineyard: one would thinke when all men were drowned with the flood, and none left aliue to possesse the earth but Noah & his sons, that he should haue found himselfe something else to do,

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then

Noahs drunkenesse.

then to plant vineyards : and that the holy Ghost should haue intituled him King of the world, and not a husbandman of the earth, seeing there be no such men as Noah was, which hath more in his hand, then any King hath in the world, or shall haue to the worldes end : but hereby the holy Ghost would shew, that God doth not respect Kings for their titles, nor men for their riches, as we doe, and therefore he nameth Noah after the worke which he did, not after the possessions which hee had, an husbandman.

It seemeth that there was great diuersitie betweene this age and ours: for if we should see now a King goe to plough, a noble man to driue the teame, a gentlemā keep sheepe, he should be scorned for his labour, more then Noah was for his drunkennes: yet when we read how this Monarch of the world thought no scorne to play the husbandman, we consider not his princely calling, nor his ancient yeeres, nor his large possessions to commend his industrie, or modestie, or lowly mind therein. Which may teach vs humility, though wee learne to disdayne husbandry. Of whom wil we learne to be humble, if kings giue examples, and the sonne of God humbleth himselfe from heauen to earth, and yet we contemne the example of the kings of the earth, and the example of the King of heauen?

The time was when Adam digged and delued, when Dauid kept sheepe, and all the house of Iacob were called men occupied about cattell: but as they for this were abominable to the Egyptians (as Moses saith in the same verse) so they which doe like them, are abhorred of their brethren: and they which liue by them, scorne them for their worke, which would be chastned themselves, because they worke not.

There was no arte nor science which was so much set by in former times, and is now profitable to the Common-wealth, bringing lesse profit vnto her selfe, that may
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so iustly complayne of her fall without cause, and her despite from them that liue by her, as this painefull science of husbandry; that it is maruell that any man will take the payne for the rest, to bee contemned for his labour, and bee a scorne for the rest, which might hunger and starue, if he did not labour for them more then they doe for themselues. No maruaile then though many in the poore countreys murimure and complayne, that other cannot liue by them, and they cannot liue themselues: but it is maruell if their complaints doe not grow in time to rebellion, and pull others as low as themselues: for why should the greatest payne yeeld the lesse profit? yet this is their case; for if you marke, you shall see, that the husbandman doth bate the price of his fruits so soone as the dearth is past, though he rayseth it a little while the dearth lasteth: but they which raise the price of their wares with him, seldome fall againe, but make men pay as deare when the dearth is past, as if it were a dearth still. Thus a plentifull yeere doth damage him, and a hard yeere doth vantage them. So this paynefull man is faine to liue poorely, fare meanly, goe barely, house homely, rise early, labour daily, sell cheape, and buy deare, that I may truly say, that no man deserueth his liuing better, no man fulfilleth the law neerer: that is, Thou shalt get thy liuing in the sweat of thy browes, then this poore sonne of Adam, which picks his crums out of the earth. Therefore he should not be mocked for his labour, which hath vexation inough though all men speake well of him: and in my opinion, if any deserue to be loued for his innocencie, or for his truth, or his payne, or the good which he brings to the Common-wealth, this Realme is not so much beholding to any sort of men (but those that feede the soule) as those which feede the body, that is, those that labour the earth: yet you see how they liue like drudges, as though they were your seruants to provide foode for you, and after to bring it to your doores: as the beasts

Noahs drunkenesse.

serue them, so they serue you, as though you were another kinde of men. I cannot thinke vpon their miserie, but my thoughts tell mee, that it is a great part of our vnrhankfulnessse, that we neuer consider what an easie life and liuing God hath giuen vnto vs, in respect of them.

If the Apostles rule were kept, they which doe not worke, should not eate: but now they which doe not worke, eate most, and the husbandmen which worke, eate not, but are like Bees, which provide tood for other and pinch themselues. Let vs consider this, for they had not one law and we another: but the same curse which was denounced vpon Adam, was denounced vpon all his children, That every man should get his liuing in the sweat of his browes. Although I know there bee diuers workes, and diuers gifts, and diuers callings to worke in: yet alwayes prouided, they which do not work should not eat, for in the sweat of thy browes, that is, in labour and trauell, thou King, and thou Iudge, and thou Prelate, and thou Landlord, and thou Gentleman, shalt get thy liuing, as Adā thy father did, or else thou doest auoid the curse, & a greater curse shall follow, that is, they which will not sweat in earth, shall sweat in hell.

Adam had food as well as thou, and so had Noah, and more then thou, vnlesse thou hadst all, for they had all, and yet they might not be idle: because their hands were not giuen them for nothing: some worke with their pen, some with their tongues, some with their fingers: as nature hath made nothing idle, but that he which is a Magistrate, should doe the worke of a Magistrate: he which is a Iudge, should doe the worke of a Iudge: he which is a Captaine, should doe the worke of a Captaine: he which is a minister, should doe the worke of a minister: as when Noah was called an husbandman, he did the worke of an husbandman. This contempt of the country, doth threaten danger to the land, as much as any thing else in our dayes,

Noahs drunkennesse.

dayes, vntill their burthen bee eased, and their estimation qualified in some part to their paynes. Thinking that you haue not heard of this theame before, seeing the wordes of my text did lye for it, thus much I haue spoken, to put you in mind how easily you lye in respect of the, and to certifie our minds towards our poore brethren, which iudeed seeme too base in our eyes, and are scorned for their labours, as much as we should be for our idlenesse.

Then (saith Moses) *Noah began to be a husbandman.* In that it is here sayd that *Noah began*, it doth not disprooue that hee gaue not himselfe to husbandrie before, but it importeth, that Noah began to set vp husbandrie againe after the flood before any other: so this good man recomforted with the experience of Gods fauour (which had exempted him and his seed out of all the world) and reioycing to see the face of the earth againe after the waters were gone, though an old man, and weake then he was; yet hee returned to his labour afresh, and scorned not to till and plant for all his possessions, as though hee were an husbandman: such a lowlynes is alwaies toynd with the feare of God, that they that are humbled with religion, doe not thinke themselues too good to doe any good thing.

Heere note by the way, that none of Noahs sonnes are sayd to begin this worke, but Noah himselfe, the old man, the hoary head and carefull father begins to teach the rest, and shewes his sonnes the way how they should prouide for their sonnes; and how all the world after should by labour and trauell, till they returne to dust; so the olde man whome age dispenceth withall to take his ease, is more willing to prouide for the wants of his children, then they are which are bound to labour for themselues and their parents too, as the Storke doth feede the dam when she is olde, because the dam fedde her when shee was young. What a shame is

Noahs drunkenesse.

this to Shem and Iapheth, that is, to vs which are young and strong, that the father should bee called a labourer, when the founties stand by? Now the ground was barren because of the flood, and could not bring forth fruit of it selfe, because of the curse: therefore it pricked Noah to see the desolation and barrennes, and thine vpon the face of the earth, which he had seene so glorious and sweet, & fertile, with all maner of herbs and fruites and flowers before. Therefore he setteth himself to manure it, which wayted for nothing now, but a paynefull labourer to till and dresse it, that it might bring forth delights and profits for fittull man, as it did before.

By this we may learne to vse all meanes for the obtaining of Gods blessings, and not to lose any thing which we might haue or saue for want of paynes; for that is sinne, as *Salomon* noteth in the 24. of the Prouerbs, when he reproveth the slothfull husbandman, because his field brought forth nettles and thistles in stead of grapes, not because the ground would not beare grapes, but because the slothfull man would not set them. Shall God commaund the earth and all his creatures to increase for vs, and shall not we further their increase for our selues? As we increase and multiply our selues, so wee are bound to ioyne hand and helpe, that all creatures may increase and multiplie too, or else the fathers should eate the childrens portion, and in time there should bee nothing left for them that come after: this regard Noah seemeth to haue vnto his posteritie, and therefore hee gaue himselfe vnto husbandrie, which is commended in him vnto this day, and shall be recorded of him so long as this booke is read: whereby wee are warned, that hee which hurth onely to himselfe, is not to be remembred of them which liue after: But as *Dauid* cared how the realme should bee gouerned after his death, as well as he did during his life: so though we die and depart this world, yet we should leaue that example.

Noahs drunkennesse.

ple, or those bookes, or those workes, behind vs, which may profit the Church and Commonwealt when wee are dead and buried, as much as we did when we liued among them: Euen as Noah planted a vineyard, not for himselfe, but for the ages to come after.

Some doe thinke that Noah planted the first vineyard, and drunke the first wine, and that there was no vse of grapes before: which opinion they are led vnto, that they might excuse Noah and mitigate his fault; if he did sup too deepe of that cup, the strength and operation whereof was not knowne vnto him nor vnto any man before. But it is not like, that the excellent liquor and wholsome iuice of the Grape did lie hid from the world so many hundreth yeers, and no doubt but there were vines from the beginning, created with other trees: for how could Noah plant a vineyard, vlesse he had slips of other vines or grapes that grew before, seeing he did not create fruits but plant fruites as we doe? For this is principally to bee noted, that so soone as hee had oportunitie to doe good, hee omitted no time, but presently after the floud was gone, and that the earth began to drie, hee plied it with seedes, and wrought it till he saw the fruites of his labour. By this wee learne, to omit no occasion to doe good, but whensoever we may doe good, to count it sinne if we doe it not.

But if we be so exercised, then all our workes shal prosper like the vineyard of Noah, because the fruit of the vine doth cheare the countenance and glad the heart of man. Therefore some haue gathered vpon the planting of this vineyard, a signification of gladnesse and thankfulness in Noah for his late deliuerance, as the Iewes by their solemne feasts did celebrate the memorial of some great benefitt: but I rather iudge, that God would haue vs see in this example, what men did in those dayes, and how wee are degenerate from our parents, that we may prepare against the fire, as Noah prepared against the water.

This

Noahs drunkenesse.

This is worthy to bee noted too, that GOD did not so regard his husbandrie, but that he had an eye to his drunkenesse, and speakes of his fault as well as his vertue; whereby we are warned, that though God blesse vs now while we remember him, yet he will chasten vs so soone as wee forget him: though wee be in a good name now, infamy will rise in an houre: though we be rich at this present, pouerty may come suddenly: though wee be well while we are here, yet wee may fall sicke before night, euen as Noah is prayesd in one verse, and disprayesd in another: euen now God commendeth him for his lowlynesse, and now discommends him for his drunkenesse: as though he had forgot all his righteousnes so soone as he had sinned, and would call in his praise againe.

This was to shew, that Noah was not saued from the flood because he deserued to be saued, but because God had a fauour vnto him: for he which was not drowned with water, was after drowned with wine. As the Pharises when they had done well, were proud of it, and lost their reward: so when Noah had done a good worke, he spotted it with sin, and was disprayesd where he was prayesd, as though God had repented him that he commended him. Hee planted well, but hee drunke not well: therefore that which was good, did him hurt: then seeing hee was trapped with a good worke, what soeuer we doe, wee may remember how easie it is to sin, if wee misse in the matter, or in the manner, or time, or place, or the measure, as Noah did. Hee which planteth the vineyard, is worthy to taste of the grape: but if thou haue found honny (saith Salomon) eate not too much, lest thou surfet. So if thou hast found wine, drink not too much, lest thou surfet. A little wine is better then a great deale, and if thou wilt follow the Apostles counsell, thou must drinke it but for thy stomackes sake, lest that happento thee, which thou shalt heare of this noble Patriarch.

Though

Noahs drunkennesse.

Though hee were neuer so righteous before God and men, though hee escaped the destruction, which lighted vpon all the world, though hee had all the foules of the ayre and bealls of the land at his commaund, though he passed the pilgrimage of man nine hundreth yeeeres, yet Noah was but a man: so ancient, so righteous, so mightie, so happy: Noah shewed himselfe but a man; for drinking the wine which himselfe had planted, he was drunken. This was Noahs fault, he was drunken with his own wine, as Lot was defiled with his owne daughters. If Cham his sonne had taken too much, and stript himselfe as his father did, the holy Ghost would scarce haue spoken of it, because he was a man of no note; but when the father forgot himselfe, and gaue this offence, marke the manner of the holy Ghost, as though he would shew you a wonder: he displayeth Noahs drunkennesse, as Cham displayed his nakednesse: as if he would say, Come and see the strength of man. He which was counted so righteous, hee which beleued the threatening like Lot when he rest mocked, he to whom all the foules of the aire and the beafts of the earth flocked in couples as they came to Adam, he which was referued to declare the iudgements of God, and to begin the world againe: Noah the example of sobrietie, the example of moderation, is ouercome with drinke, as if he had neuer bene the man. How easie, how quickly the iust, the wise, the prudent hath lost his sense, his memorie, his reason, as though he had neuer bene the man!

And how hard is it to auoyd sinne, when occasion is at hand, and pleasant opportunitie tempteth to sinne? it is easier for the bird to goe by the net, then to breake the net: so it is easier for a man to auoyde temptations, then to overcome temptations: therefore God forbad Balaam, not onely to curse the people as Balak would haue him, but he forbad him to goe with Balaks seruants, knowing that if he went with them and saw the pompe

Noahs drunkenesse.

pompe of the Court, and heard the King him selfe speake vnto him, and felt the tickling reward, it would straine his conscience, and make him doubt whether he should curse or blesse.

Peter but warming himselfe at Cayphas fire, was overcome by a silly Damsell to doe that which hee neuer thought, euen to forswear his Lord God: therefore Daniel would not eate of the kings meate, lest he should be tempted to the kings will; shewing vs that there is no way to escape sinne, but to auoide occasion. Therefore Dauid prayeth, *Turne away mine eyes from vanitie*; as though his eyes would draw his heart, as the bait tulleth on the hook. Noah thought to drinke, hee thought not to be drunke: but as he which commeth to the field to sound the trumpet, is slaine as soone as he which commeth to fight: so the same wine distempereth Noah, which hath distempered so many since. Where he thought to take his reward, and taste the fruite of his owne hands, God set an euermlasting blot vpon him, which stickes fast till this day, like a barre in his armes, so long as the name of Noah is spoken of, that we cannot reade of his vertue but wee must reade of his sinne: whereby euerie man is warned to receiue the gifts of God reuerently, to vse them soberly, and to sanctifie himselfe, before he reach forth his hand vnto them, that they may comfort and profite vs, with that secret blessing which God hath hid in them: or else euerie thing, the best giftes of God may hurt vs, as the pleasant wine stained and confounded the great Patriarch, when hee delighted too much in it, which hee might haue drunke as Christ did at his last Supper, and this disgrace had neuer beene written in his storie: but GOD would haue a fearefull example like the pillar of salt, to stand before those beastes, whose onely strife is to make tryall, who can quaffe deepest and shewe all their valiantnesse in wine.

Because there is such warning before vs, now wee
haue

Noahs drunkennesse.

haue the drunkard in schooling, I will spend the time that is left, to shew you the deformitie of this sinne. It any heare me which haue bene ouertaken with it, let them not maruell why hee cannot loue his enemies, which lo-ueth such an enemy, as this, which leadeth till he reelerth, duls him till he be a foole, and stealeth away his sence, his witte, his memorie, his health, his credite, his friends and when shee hath stripped him as bare as *Noah*, then shee exposeth him like *Noah* or *Cham*, and all that see him doe mocke him; it is a wonder almost, that any man should be drunke that hath seene a drunkard before, swelling and puffing, and foming, & spuing, and groweling like a beast, for who would bee like a beast for all the world? Looke vpon the drunkard when his eyes stare, his mouth dri-uels, his tongue faulter, his face flames, his hands tremble, his feete reele: how vgly, how monstrous, how loth-some doth he seeme to thee? So lothsome dost thou seeme to others when thou art in like taking.

And how lothsome then dost thou seeme to God? Therefore the first law which *Adam* receiued of God, was abstinence, which if he had kept, hee had kept all vertues beside, but intemperancie lost all. In abstinence the lawe came to *Moses*, and he fasted when he receiued it, to shew that they which receiue the word of God, receiue it soberly. A temperate man seldome sinneth, because the flesh which doth tempt is mortified, lest it should tempt: but when the handmaid is aboue the mistress, and a man hath lost the image of *G O D*, and scarce retayneth the image of man; all his thoughts, and speeches and actions, must needs be sinne, and nothing but sinne, because the band of vertue, sobrietie, is broken, which kept all together: When didst thou want discretion to consider? When didst thou want patience to forgive? When didst thou want continencie to refraine? When didst thou want heart to pray, but when sobrietie was fled away, and intemperancie filled her roome? If shame let to sinne, it casteth

Noahs drunkennesse.

catteth out sinne : it teare let to sinne, it catteth out feare: if loue let to sin, it expulseth loue : if knowledge let to sinne, it expulseth knowledge, like a couetous Landlord, which would haue all to himselfe and dwell alone.

There is no sinne, but hath to ne shew of vertue, onely the sinne of drunkennesse is like nothing but sinne: there is no sinne but although it hurt the Soule, it beautifieth the body, or promisseth profit, or pleasure, or glory, or something to his seruants: onely drunkennesse is so impudent, that it descrieth it selfe: so vnthankfull that it maketh no recompence: so noysoine that it consumeth the body, which maketh sinners spare, lest they should appeare to be sinners, Euery sinne defacieth a man, but drunkennesse maketh him like a beast: euery sinne defaceth a man, but drunkennesse taketh away the image of a man: euery sinne robbeth a man of some vertue, but drunkennesse stealeth away all vertues at once: euery sinne deserueth punishment, but drunkennesse vpbraides a man, while the wine is in the stomacke: and though hee would dissemble his drunkennesse, yet he is not able to set a countenance of it, but the childe descrieth him, the foole knowes that he is drunke, because his face bewrayeth him, like the leprosie which braist out of the forehead: so worthily hath he lost the opinion of sobriety, which hath lost it selfe. His sonne thinkes himselfe more matter now then his father: his seruant makes him a foole: his children leade him like a childe, his wife vseth him like a seruant, and although his drunkennesse leaueth him when he hath slept, yet no man seekes to him for counsell after, no man regards his word, no man reckens of his iudgement, no man is perswaded by his counsell, no man accounts of his learning, no man hath any glory to accompany with him, but so soone as drunkennesse hath made him like a beast, euery man abhorreth him like a beast, as they did *Nabuchadnezzar*: the spirit flyeth from him lest it should grieve it, his friendes

Noahs drunkennesse.

friendes goe away lest he should shame them, and no vertues dare come neere lest he should defile them.

How many things flie out when wine goes in? how is it then that he which loueth himselfe, can be so cruell to himselfe, that he should loue his life, and shorten his life? that he should loue his health, and destroy his health? that he should loue his strength, & weaken his strength? that he should loue his wealth, and consume his wealth? that he should loue his credit, and cracke his credit? that he should loue his vnderstanding, and ouerturne his vnderstanding? that he should loue his beauty, and deforme his beauty? The Poets neede faining no more, that men are transformed into beasts, for if they were liuing now, they should see men like beasts: some like Lyons, some like wolues, some like foxes, some like beares, some like swine: who is the beast when the beasts satisfie nature, & man satisfieth appetite? when the beasts keep measure, and man exceeds measure? when the beasts are found labouring, and man found surfeiting, who is the beast? I haue read of a bird which hath the face of a man, but is so cruell of nature, that sometime for hunger she will set vpon a man and slay him: after, when she comes for thrust vnto the water to drinke, seeing the face in the water like the face of him, whom she deuoured, for griefe that she hath killed one like herselfe, takes such sorrow, that she neuer eateth nor drinketh after, but beates, and frets, & pines hir selfe to death. What wilt thou do then which hast not slaine one like thy selfe, but thy selfe, thy very selfe with a cup of wine, and murderest so many vertues and graces in one howre?

As Esau sold his land and liuing for a messe of pottage, so the drunkard selleth his sense, & witte, and memorie, and credit for a cup of wine. Thou hast not murdered thy brother like *Caine*, but thou hast murdered thy selfe like *Iudas* as the *Rachabites* abstaining from wine, as *Iouadab* bad them, obtained the blessing which God had appointed

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appointed to the Israelites : so let vs take heed, lest they which we account Idolaters, whilst they fast and watch, obtaine the blessing which God hath appointed for vs (get away the blessings) while we sit downe to eate, and rise to play. Therefore, as Christ said, remember *Lots* wife, so I say, remember *Lot* : one houre of drunkennesse did him more hurt, then all his enemies in Sodom : remember *Noah*, one houre of drunkennesse discovered that which was hid sixe hundred yeeres. Ten times more might bee said against this vice : but I haue said enough to make you abhorre it, I haue said as much as I would.

Some goe about to accuse *Noah* because hee was an old man, and therefore might soone bee taken cupshot : some because the Wines were hotter in those Countreies, then they are with vs; some because of his change of drinckes, which had not woonted himselfe to wine before : some because as most men delight in that which by great labour they haue brought to passe of themselves.

So no maruell though *Noah* had a longing to his owne grapes; following herein the example of a curious Cooke which doth sup and sup his broth, to taste whether it bee well seasoned, that he may mend it if he can, or mend the next: but as the Flie by often dallying with the candle, at last scorseth her wings with the flame, so taking, he was taken, and at last was drunke : yet this is imputed to him for his fault, that he was drunk, as the punishment which followes dooth witnesse. Such is the prouidence of God, that his mercie might be glorified in all, hee hath concluded all vnder sin, and suffered the best to fal, that no man might trust in his owne strength, and that we seeing their repentance, may learne to rile againe, how grieuous soeuer our sinnes bee. If we haue beene Idolaters, if adulterers, if persecutors, if murmurers, if murtherers, if blasphemers, if drunkards: *Aaron*, and *Moses*, and *Lot*, and *Abraham*, and *Dauid*, and *Salomon*, and *Peter*, and *Paul*, and

Noahs drunkenneſſe.

and *Noah*, haue bin the like; who raigne now in the kingdome of *Chriſt* with his Angels, and ſo may we, if we repent like them. Theſe examples, ſaith *Paul*, are not written for our imitation, but for our admonition.

Thus you haue ſeene *Noah* ſober, and *Noah* drunkē, whereby we may ſee that a man may be drunke with his owne wine, he may ſurfer with his owne meates, he may luſt with his own wife, he may offend with his owne gifts, his owne honour may make him proud, his owne riches may make him couetous, his owne ſtrength may make him venturous, his owne wit may make him conceitious: therefore as the child pluckes out the ſting before hee takes the hony: ſo let euery man, before he receyues the gifts of God, ſit downe, and looke what baytes, what ſnares, what temptations *Sathan* hath hid in them, and when he hath taken out the ſting, then eat the hony, and hee ſhall uſe the bleſſings of *Chriſt*, as *Chriſt* did himſelfe,

(..)

FINIS.



H

A godly prayer to be said at
all times.



Because I haue sinned, O Lord, and done wickedly in thy sight, and prouoked thee to anger by my abominable wickednesse, making my body, which thou hast ordained as a vessel for thine honour, an instrument to most detestable filthines, O Lord be mercifull vnto me, and pardon me this great wickednes: looke not vpon mee, good Father, with the eyes of iustice, neither doe thou draw against mee the sword of iudgement, for then how shall I that am but dust, stand in thy presence, when thy wrathfull indignation commeth forth as a whirle-wind, and thy heaue displeasure as a mightie tempest, seeing the earth trembleth, the depths are discoouered, and the very heauens are shaken when thou art angry? Exercise not therefore thy furie against me, that am but chaffe before the wind, and as stubble against a flaming fire: though I haue sinned grievously in thy sight, preferring my wicked desire before thy holy commaundement: esteeming the pleasure of a moment before eternall & euermlasting ioyes: nay, which is worse, making more account of vilenesse and vanitie, and extreme folly and madnes, then of the glorie and maiestie of the most excellent, wondertull, and blessed God, nothing dreading his displeasure, whose wrath maketh the deuils to quake, & burneth vnquenchable vnto the bottomles pit of hell; whose might is so great, that by the breath of his nostrils, he can in the twinkling of an eye destroy a thousand worlds: yet am I bold, prostrating my selfe before the throne of thy maiestie, heartily to beseech, and humbly to intreat thee, that thou wilt not deale with me according to my merits, for I haue deserued that thou shouldest raine downe fire and brimstone

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from out of heauen vpon me to deuoure me, or to open the earth vnder me, to swallow me vp quicke into hell: but thou art gracious and full of compassion, and rich in mercies, therefore doe men put their trust vnder the shadow of thy wings. I haue none in heauen to flie vnto but thee, nor in earth of whom I may receiue any comfort, but at thy fauourable hands, which are stretched out day and night, to receiue all that by earnest repentance turne to thee, being ready to ease all those that are laden with the burthen of their sinne, and to refresh their distressed consciences. In the multitude of thy mercies I approach vnto thee, O Lord, desiring thee to looke downe from the height of thy sanctuary, vpon me poore and wretched sinner, and to wipe away mine offences, and to blot out my misdeedes: especially, this my vngracious, vncleane, and vngodly acte, that it may not come vp in remembrance with thee, nor be imputed to me for euer, for thy sonnes sake, O Lord, in whom thou art well pleased, in whom thou wast fully sanctified vpon the Crosse for my finnes: grant mee therefore pardon and remission of that I haue foolishly by my exceeding frailty, committed against thee in this shamefull deede. But O thou my vncleane and vnthankfull soule! my vngodly and rebellious heart! what did I sinfull wretch and execrable creature, so lightly and desperately attempt? How art thou become quite senselesse, that thou wast so ready to anger thy most louing God, and to prouoke thy most mighty iudge, that thou mightest satisfie thy filthy flesh, suborned both by thine & Gods most malicious aduersary, to grieve and vex the spirit of the Lord, and to damne thy selfe for euer? Hath not God of his singular fauour, made the heauens of old, and placed the Sunne and Moone in them, two glorious lights, with innumerable starres, a wonderfull workmanship for thy vse and benefit? Hath he not lifted vp the cloudes by his strong arme, & heaped treasures of raine, haile, and snowe, to doe thee seruice?

Hath

A Prayer.

Hath he not in the midst of the world, layd the foundations of the earth, that thou mightest haue a stable habitation, and mightest from thence behold every way thou lookest, the wals of his beautifull palace? Hath he not gathered the waters into one place, and made the drie land appeare, & drawen forth by his power a pure substance of aire between heauen & earth, that fishes might multiplie in the seas, fowles in great abundance flie in the open face of the firmament, tender plants, herbs, flowers, and trees in all varietie, grow and fructifie vpon the ground: yea, creeping things, cattel and beasts increase in infinite number, in pastures, fields, gardens, orchards, and groues; and all these to doe thee pleasure? Hath hee not further giuen thee springs and riuers, gold & siluer, pearles and jewels, euen plenty of streames, stones and metall, to furnish thee with whatsoeuer for profit thou needest, or for pleasure desirest? Hath hee not made thee Lord and ruler ouer all his creatures, euen ouer the huge Elephants, the Whale, the strong Lyon, and Vnicorne, and horse of warre? ouer the sauage Tigers, Beares, and Woolues? ouer the mighty Eagle, Griffin, Vultur, Ostrich, & Hauke? Art thou not clad and defended, fed and enriched, cheared and renowned by these his creatures, and that all the parts of thy body, and senses of the mind, might be partakers of his goodnesse, and with his sweetnes restrained, comforted and delighted in great measure? yea aboue all this, hath hee not breathed into thy body an immortall soule, that thou mightest remaine with him in glorie for euer? Did he not at the first frame thee like vnto himselfe, that he might therefore loue thee as his sonne? Did he not cast into thy spirit the beames of his wisdom, that thou through thy vnderstanding mightest behold him & his glory, and stirred vp sparks of goodnes in thy heart, that thou mightest by thy affection embrace him & his bounty, & be made perfectly blessed by his infinite happinesse, who when Adam thy vngratefull Father, by distrusting

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him that had faithfully promised, was throwly able to
felfill his will, and refolutely determined exceedingly to
aduance him, hauing giuen him this whole world in te-
ftimony thereof, by discontenting his minde with the ex-
cellent eftate he was placed in of vnſpeakeable loue, vn-
les he might be as good as God himſelf, proudly deſiring
to make duſt the fellowe of him, who was from euerla-
ſting, infinitely full of wiſdome, power, grace, and maieſty;
and had done all this at the perſuaſion of the moſt trayte-
rous rebel of his right gracious king, and ſpitefull enemy
of his moſt bountifull maſter, euen then when this moſt
villanous conſpiring with Gods notorious aduerſary, had
deſerued immortall hatred againſt him, and all that per-
tayned vnto him: yea thee as yet vnborne, but contay-
ned in him, whoſe whole maſſe by this impious diſobedi-
ence became by juſt iudgement a temple of curſed eftate
for euer, and for euer: thou alſo thy ſelfe bringing forth
fruite of contempt of his law which is moſt holy, merci-
full, and mighty: yet euen then I ſay, of vnſpeakeable
pittie and compaſſion intended, may promiſed, may labour-
ed to deliuer him & thee from that dreadfull vengeance
which yee haue purchaſed by your wicked & vngracious
de merits, and to reconcile you baſe abieſts & vile caſt-a-
waies, and yet ſtubborne & ſpightfull haters of the great
God Iehouah, who when there was no means to be found
in heauen, nor ſeas, nor in the earth, nor vnder the earth,
but that he ſhould damne his onely begotten Sonne, the
very brightnes of his glorie, who neuer offended him, but
was an eternall delight vnto his ſoule, and reioycing vnto
his ſpirit, that thou mighteſt bee ſaued, a groſſe lump of
ſlne and clay, ſtill vexing him by thy wickednes; yet
deliuered his ſonne into the full power of Sathan, to put
him to a moſt ſhamefull death, by the hands of moſt de-
teſtable perſons, & did caſt him far away out of his fauour,
& threw him downe into the bottomles pit of his vnſup-
portable wrath & indignation, that thou mighteſt be pla-
ced

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ced betweene his owne armes in the kingdome of heauē,
in all royaltie and glory, as his deare and entirely beloued
sonne. Why therefore wast thou, O my vnholie and vn-
thankfull nature, so ready and prone, so violent and head-
long to commit things highly displeasāt in his sight, who
in a manner, & as far as it was possible, slew himself for thy
safetie, when he had no creature so disobedient as thee? O
thou my inward soule & spirit of my mind, awake, & stand
vp to defend thy selfe, for thou art besieged with mighty
enemies, the prince of darknes, the rulers of the ayre, the
spiritual craftines & policies of hell! why arisest thou not,
thou sluggard? thy foes in great number are prepared
with many ambushments, hauing a huge armie all mali-
ciously bent, with venomous darts to pearce thorow thy
heart: they are entred thy hold at all fiae gates of thy out-
ward senses; yea they haue broken downe thy inward
doores, & haue left thee but one window towards heauen
to escape by, eue by thy prayers, wherto the spirit of God
wayteth thy speedy coming: make haste, O thou heauie
with sleep, or thou art taken by thy cruel enemies, whose
hands are of iron, & their teeth of Steele, to grind thy ve-
ry bones to powder: hearken no longer to that stinking
harlot, thy wicked appetite, which lying in thy bosome,
desireth nothing but thy vtter destruction, she perswadeth
thee that thou art in no present danger, that she may re-
ioyce at thy miserable end. It may be thou art fed to the
slaughter, that though thou go on a little way in thy plea-
sant path, thou maist returne back when thou wilt, & thy
little wandring will not greatly be regarded. O thou vn-
wise & fortif of heart! when wilt thou vnderstand? hath
the sonne of God endured such paine for the smallest of
thy sins, and makest thou so light account of so grieuous
crimes? doth the law thunder curses, & plagues, & euer-
lasting tormētts against thy least inordinate motions, and
didst thou not dread to performe so shameles a practise?
Knowest thou not that the eies of God, & his Angels be-

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hold thee doing that thou wouldest be ashamed to doe in the presence of vngodly mē, or vnclane beasts: or doest thou not consider how thou didst grieue the spirit of God, who hath vouchsafed of his infinite mercy, to dwell in thy body to this end, chiefly, that he might mortify thy carnal lusts: Why didst thou thē defile his temple, which he hath sanctified to be a house for himself to dwell in? take heed thou dost not out so worlne a ghost, by such sinfull and fleshly behaviour, who if he once depart, thē shalt thou be a hold for deuils, & legions of dāned spirits, that they may stuffe thee full of all manner of iniquity, & then at lēgh become pitch and brimstone to maintayne the fire of Gods scorching wrath in thy sinewes, spirits, & inward bowels, drinking out in full measure the dregs of the wine of his rage & fury: and canst thou be so blind & retchieffe, that for the vaine pleasure of sin for a little while, thou wilt cōstraine God to tormēt thee euerlastingly, who it may bee eue at this instant, if thou wilt still try his patience & long sufferāce, will suddenly take thy spirit frō thee, or come in iudgement to recōpence to all sinners by his final sentēce in the burning of the whole world, the slipē of horrore, shame, confusion, & vtter reprobation, & weigh with thy self, that to approch to God, is the chiefest ioy of his chosen, to behold his glorious cōtēnance in the face of his Son, whereas thy sins do separate thee frō him, and make thee afraid to speake to him by prayers, which is thy chiefest & greatest solace in this mortall life: how much more wil thy vngodlines make thee with delay of the last iudgmēt, the speedy & present comming whereof, is a chiefe prop of our sight: and withall, remember how the deuill that roring Lion, laboureth by this impure act, to make thee most filthy and lathsome in the sight of God, and reioycest to see thy gracious Father, mercifull Sauour, and comfortable Sanctifier, so abused and withstoode, and angred by thee whom he hath wonderfully made, carefully preserved, & dearly redeemed, and tenderly lo-
ued,

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ued, that if it may be, thou shouldest by vtter Apostatie dishonor him in the face of the world, who hath aduanced thee in the presence of all his Angels: and though thou be so sure in faith that thou canst not vtterly fall (the consideration whereof should make thee more dutifull, & not encourage thee in a sinfull course) yet maist thou by little & little, & by often falling, bring thy self into a better liking, both of the wicked & of wickednes it self, who thou oughtest to hate with a perfit hatred, & then God by iust iudgement cast thee into a sure sleepe, that thy filthines may be seene of men, & thou condemned to the griefe of the righteous, & scorned to the shame of the vngodly, and in the meane season, by prouoking Gods iudgement, be spoyled of thy goodly ornaments, of thy godly desires, of religious thoughts, of zealous affections, of christian communication, of holy indeuours, of assured perswasions of faith, of stedfast waytings through hope, of constant suffering by patience, & hearty reioysings from loue. In the perfit consummation of which things, because al happines consisteth, beware, thou carelesse wretch, lest sodainely by thy abominable filthines, thou either for a time wholly deprive thy selfe of comfortable feeling of these things, or much diminish thy present graces & blessings receiued of the holy spirit, to the glory of God the father. But why doe I vtter my voice, or strue to make a dead carkas moue? O quicken thou me that art the fountaine of life, and call thou out of heauen thy dwelling place, that my wandring soule may heare the voice of her shepheard, and follow thee whither soeuer thou leadeest: nay of thy tender compassion take me vp vpon thy shoulders, & carry me gently into thy fold againe: for theeues haue stolne me away, & haue bound my feete so that I cannot goe, & they watch for me vntill thou art gone, that they may carry me away quicke from thy pastures: O doe thou therefore presently deliuer me, and giue me thy helping hand: O cast thou downe by thy spirit my raging lust, & by thy grace subdue mine vntamed affection. I am weake, O Lord, and vnable to resist the force

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of my mighty aduersarie: lend thy helpe from aboue, and saue me out of the iawes of the cruell Lyon: thou hast deliuered me out of the mouth of hell; O let not the gates therof any more preuaile against me: let me not any longer be occupied in vngodlines, lest mine enemy triumph ouer me, laying in his malicious heart, There, there, so would I haue it. Let this sin be farre from me, O Lord, lest I should defile my selfe any more with this notorious wickednes: worke therefore in mine heart an viter detestation of it, that I may euer hereafter keepe my selfe pure & vnspotted for thy kingdome. Thou that art able to make of stonies children to Abraham, mollifie I pray thee my stony heart, that all maner of sonne-like affections may be imprinted therein: plucke vp, O good Father, these roots of bitterness, that no vniuersity fruite may come of the tree, which thou by thine owne hand hast planted, I desire, I looke, I call, I cry, for thy assistance, that I may conquer this vnruely motion. O blessed Sauour that hast graunted to many petitions vpo earth, to the that were careful for the body, fulfill I pray thee, thus my desire; not for health, nor strength, nor riches, nor honour, nor for food, nor apparrell, but for thy heauenly grace and inspiration; yea let me lose all those, rather then be left in my sinfull flesh, that I should be ruled any longer thereby. Mortifie, good Father, in me the olde body of sin, & giue vnto me a new body, purged fro these dead workes, to serue the liuing God; renew my spirit daily, that I may cast away these workes of darknes: let it be enough, O mercifull Father, that my weaknes in failing heretofore, hath been made knowne vnto me, lest I should be too proud. Now let thy strength appeare, in putting this mine enemy vnder my feet, that therby I may be bold to put my confidence in thee. Why should my body made by thine hand, & my soule framed according to thy image, be giuen ouer as a pray into the hands of Satan? Deliuer me, O Lord, from the snares of the hunter, & preserve me from the hand of mine enemies, who lyeth in wait for my spirituall life, & laboreth my euerslasting destruction: so shall I praise thee for thy great goodness, & magnifie thy

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name for giuing me conquest ouer my aduersary that is too strong for me. To thee I fly for succor till this tempest be ouer past, hide me I pray thee vnder thy shield & buckler, that none of the fiery darts of Satā take hold on me. Good Lord, for the loue thou bearest vnto mankind, or thy sons sake, who hath taken our nature vpon him, graunte that I may not be tempted above my strength, & that in al temptations I may fly vnto thee, as a horne of my saluatiō, yeelding thee most humble and hartly thanks, for that thou hast giuen me a desire to withstand my sinfull flesh; which thy worke I beseech thee for thy name sake, to perfect and fully accomplish.

Matth. 26. 41.

Watch and pray, lest ye enter into temptation: the spirit is willing, but the flesh weake.

Another zealous Prayer.



Ternall God, almightie, and most mercifull: we thy vnworthy seruants, prostrate before thy throne of grace, do yeeld our selues body and soule vnto thee for all thy benefits, which thou from our birth hast heaped vpon vs, as though we had alwaies done thy will: although we occupied about vaine things, neuer marked, neuer loued, neuer serued, neuer thanked thee so hartily for thō, as we esteeme a mortall friend for the least curtesie. Therefore we come with shame and sorrow to confesse our sinnes, not small, but grievous: not a few, but infinite; not past, but present; not secret, but presumptuous; against thy expresse word & wil: against our owne conscience, knowledge, & liking, if any had done them but our selues. O Lord, if thou shouldst require but the least of them at our handes, Satan would challenge vs for his, and we should neuer see thy face againe, nor the Heauens, nor the earth, nor all the goodnesse which thou hast prepared for man. What shall we do then, but appeale vnto thy mercy, & humbly desire thy fatherly goodnesse, to extend that compassion towards vs, which thy beloued Sonne our louing Saviour hath pur-

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chased, so mightily, so graciously, & so dearly for vs; we be-
leeue and kno v, that one drop of his blood is sufficient to
heale our infirmities, pardō our iniquities, & supply our ne-
cessities, but without thy grace, our light, our strength, our
guide, we are able to do nothing but sin, as woful experiēce
hath taught vs too long, & the example of them which are
void thereof, whose life is nothing else but the seruice of
the world, the flesh & the deuill. Therefore, good father,
as thou in special fauor hast appointed vs to serue thee, like
as thou hast ordained al other creatures to serue vs, so may
it please thee to send down thy heauēly spirit into this earth-
ly māsiō, to illuminate our minds, mollify our hearts, chāge
our affections, subdue our reasō, regenerate our wils, & pu-
rifie our nature to this duty: so shal not thy benefits, nor thy
chastisements, nor thy word retarne voyd, but accomplish
that for which they were sent, vntill wee be renewed to the
image of thy Sonne. Good Lord, we beseech thee, looke
downe in the multitude of thy cōpāssions, vpon thy militāt
church, this sinful realme, thy gracious hādmaid, our dread
Soueraigne, her Honorable Councel, the ciuil magistrates,
the painful ministers, the two Vniuersities, the people that
sit in darknes, & all that beare thy crosse. Gather vs into
one communiō of thy truth, & giue vnto euery man, a spi-
rit to his calling, that we being mindfull of the account, &
that we are called Christians, may firmly resolue, speedi-
ly begin, & continually perseuer in doing & suffering thy
holy wil. Good Lord bleisse and sanctifie our meeting, that
no tēptation hinder me in speaking, nor thē in hearing, but
that thy word may be heard & spoken as the word of God,
which is able to saue our soules in that day. There is no
cause, O God most iust, why thou shouldest heare sinners
which are displeased with sin, but for his sake which suffred
for sin and sinned nōt in whose name we lift vp our hearts,
hands, and voices vnto thee, praying as he hath taught vs:
Our father which art in heauen, &c.

FINIS.